APRIL, 1957 - 30c.

# NEW OUTLOOK

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*Digest*
of ideas and ideals

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## NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

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# NEW OUTLOOK

## A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

APRIL, 1957

## A PLATFORM-IN-SUMMARY

**RELIGION**, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

**PHILOSOPHY**, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

**SCIENCE**, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous, while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

**ETHICS**, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations—

## A Brotherhood Of Humanity

**"IDEAS RULE THE WORLD"! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.**

**To insure the balanced growth of our civilization—indeed, its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.**

**There is no more fertile source of hatred and strife than religious and philosophical differences. When one thinks himself the possessor of absolute truth, it becomes only natural that he should think his neighbor is in the clutches of Error or the Devil.**

**Noting a similarity of aspiration, purpose, teaching and ethics underlying these various expressions, we can come to realize that all have a common origin and all point to one and the same object—the amelioration of the condition of MAN.**

# Easter's Meaning

## And Mandate Today

*Ford Lewis*

**Minister of the First Unitarian Church, Stockton, Calif.**

"THERE ARE BUT a few occassions of which it can be said conclusively, 'This represents a turning point in history." Easter is one of them. Everyone concedes that. We may differ about details of the Easter story, but we must agree that whatever the exact truth may be, the story itself has been a great factor in human history for close to 2000 years. We may deny much of the supernaturalistic theology about Jesus, but we cannot deny that it has been a tremendous power in the lives of men. We may scoff at the notion that the dead Jesus was resurrected bodily to heaven, but we dare not scoff at the impact this belief has on men's hearts. We may, in the name of sweet reason and common sense, express doubt that Jesus was any more divine than anyone else, but we cannot doubt that this conviction, operating in the minds of multiplied thousands throughout twenty centuries of history, has laid kingdoms and empires low and raised up new ones in their stead.

We may be inclined, as free thinking persons, to dismiss the whole Easter season with a shrug of the shoulders and a wave of the hand. So many preposterous claims have been made, so many unlikely propositions have been put forth as gospel truth, that we may become suspicious of all Easter symbolism. Having found the infallible truth of former times incompatible with the logic of our own times, we may tend to reject all religious affirmations. We may despair of ever knowing any truth with certainty.

To the extent that this happens to us, we would seem to be victims of habits of thinking and ways of reaching conclusions that are becoming increasingly inconsistent with the modern point of view. I mean the habit of thinking in terms of absolutes. It is a sad thing that men feel they have to elevate their beliefs about God, the soul, immortality and related matters to the rank of absolute truth. I wonder if it doesn't reflect a basic uncertainty, and a pathetic one.

The less certain we are of our theology, the louder we pound the table when it is subjected to question. As though by convincing others by a *tour de force* we might contrive to convince ourselves that we have the answers to life's ultimate questions. The pathetic thing is that the "absolute truth" of one age becomes the absolute untruth of the next and our confidence in truth as such withers away.

Let us consider this unfortunate drift from an absolute assertion to an absolute negation a little further. Devout Christians all over the world, in spite of the spread of knowledge of world religions in recent years, tend to resemble devout Moslems in their religious exclusiveness. Moslems say, "There is but one God, Allah, and Mohammed is his prophet." Christians of the orthodox persuasion, whether it be Catholic or Protestant, say, "There is only one God, and Jesus was his manifestation in the flesh."

Whenever a religion has represented itself as "*the* Way," the only road to salvation, it has usually done so by means of a divinely revealed scripture and orthodox Christianity is no exception. But even Christian scholars have been forced to admit that the old story of salvation upon which so much hangs has actually developed from a multitude of obscure sources, some of them contradictory, and has been obscured further at the hands of fallible human narrators, translators and editors, so that its validity cannot be vouched for by the same methods of research we apply to other materials. It is a shaky foundation upon which to establish the walls of Zion. The more rigid the "truth" of our religion, so the history of heresy seems to indicate, the louder the clap of thunder when it collapses under the onslaught of some other view of life. In philosophy, as well as in physics, the more extreme the action, the greater is likely to be the reaction.

But these are only the two extremes which make it possible for us to discover and make use of the Golden Mean, the ideal of the liberal mind since the Age of Pericles. We are not required to select either the unyielding orthodoxy of the faithful or the equally unyielding orthodoxy of the dogmatic atheist. It is difficult to see, on the one hand, how a perceptive, humane person who makes good use of his intellect in non-religious matters can really bring himself to believe "what he knows isn't so" when he enters the doors of a church. And it is just as hard to understand, on the other hand, how another perceptive, humane individual back pedaling from some orthodoxy that has cramped his growth in earlier

ears, can altogether deny the power nd worth of the life of the spirit.

Hence, one of the clearest meanings Easter has for the unfettered mind oday, the mind that is not already ommitted to a particular philosophy n advance of examining other phi-osophies, is that every age must re-vrite the past. In one of the few truly reat books of recent years, *The Uses of the Past*, Herbert J. Muller says, "In every age a different Christ dies on the Cross, and is resurrected to a lifferent end. . . . Our task is to reate a 'usable past' for our own iving purposes."

Liberals are often accused of be-ieving whatever they like, following heir latest whim in religion as the ickle public does in the field of popu-ar music. Curiously enough, the ruth is just the opposite. The more tringent the orthodoxy, the more ikely the person is to do violence to he truth. As Prof. Muller points out, Old Testament and early Christian nistorians didn't feel that they had to oe bound by what was rational, factu-al or plausible. They knew "the di-vine plan of history," and for them his constituted a Procrustean bed to which the facts were made to con-form willy nilly.

I have said that one of the most urgent imperatives Easter has for this present hour requires that we neither swallow its tradition with unblinking acceptance nor reject it all as complete nonsense. It demands of us, as do all the sublime theologies man has developed, that we approach it with sincerity and honesty. It demands that we accomodate its message in our thought only to the extent that we can do so with integrity. But it demands that we incorporate whatever finally recommends itself to us in our very lives.

What we have left is an infinitely richer truth than the old story so loaded with myth. Not only that, but an infinitely older truth than the resurrection legend. Ages before Christ, men responded to the need they felt of celebrating the renewal of life in nature by developing a complex and varied system of festivals and rituals centering around the spring equinox. The simple fact that the days were going to get longer and the nights shorter must have meant more to them than physical comfort. It symbolized the return of the favor of the gods and the beneficence of nature.

We, in turn, have uncovered still deeper meanings. Although we are not so directly dependent any more upon the warm rays of the sun for our well being, we are nevertheless profoundly stirred at the season's turning. But to us Easter stands chiefly as the opportunity for renewal in the life of the spirit. Easter is

a token, if not of the beneficence, of the *dependability* of the universe. It stands for the unvarying order of nature, which is at the same time our assurance, our salvation and our ground for confidence. We believe in a world that runs according to principle, not on whim and caprice. Our hope is placed, not on such an unlikely proposition as that a dead man came to life, but on the inner persuasion we feel that the living live for some purpose, that the dead in turn serve some cosmic purpose in dying, and that God does not tamper with this order nor reverse the process.

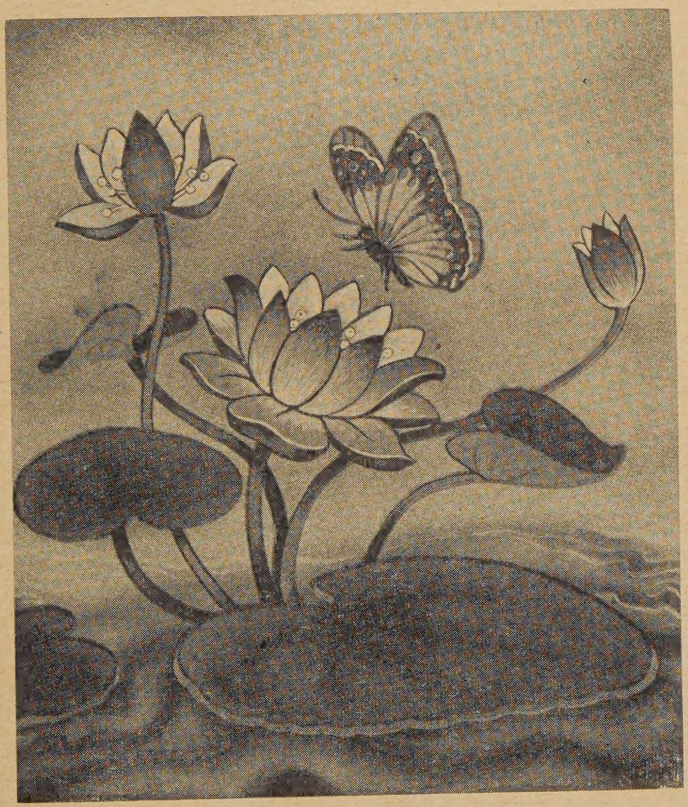
It is, of course, the grossest kind of materialism to base one's hope of immortality on the resurrection of the human body, either that of Jesus or of oneself. The essence of a man never lies in his flesh, but in his art and letters, in his capacity to understand and to love, in his flair for courage and sacrifice when the occasion demands it. To base one's whole hope on such a slender and dubious possibility as the physical resurrection of an obscure carpenter in a far off land many centuries ago is not only to flout the deeper counsels of the mind: it tragically ignores Jesus' central message and meaning, which was spiritual, uncompromisingly so, and which never passed away from the earth in the first place, nor had any need of resurrection. The religion that needs miracles to prove the truth of its claims had better reexamine its claims.

On the other hand, our religion will survive and grow, not on the basis of what some other religion *is not* but on the basis of what ours *is*. Religion is not a philosophy against something, but for something. It is not negation but affirmation. True religion doesn't have to demolish all other beliefs before it makes itself known. It can ignore falsehood and superstition to a great extent or at least not make attacks on these its main fare. Its job is a positive one. Milton took it as his task to justify the ways of God to man, as though God needed an apologist. Our challenge is to mediate man to himself, to convince man of his divine origin and destiny, of his great purpose and possibilities, to show him how to live in peace and constructive neighborliness with the wider neighborhood of the world, to help him eradicate war and exploitation from the earth, and to bring him at last to the full realization of his responsibility in the scheme of things to God and man.

We shall fail if our continuing emphasis is a carping negativism. But we shall nobly succeed if we take the deeper Easter message to our hearts and make it a part of our feeling as

vell as our thinking. This is the ecognition that God is not defeated y seeming death any more than nature is defeated by winter and autumn, for death is never the final neaning of existence.

We shall not wholly die.
Perhaps some truth
That we have sung
Shall linger on,
And from some tongue
More eloquent
Shall hail the dawn
That we have glimpsed.
Though we be spent,
We shall be well content.



**WE ARE ALL a lot of little "i's"—all of which are illusory. Our REAL "I" we can discover only through persistent effort. —Ouspensky**

# What Jesus Means To Me --- A Hindu View

*Mahatma Gandh*

ALTHOUGH A great part of my life has been devoted to the study of religion and to discussion with religious leaders of all faiths, I know that I cannot avoid seeming presumptuous in writing about the figure of Jesus Christ and trying to explain what significance and meaning he has had for me. I do solely because I have been told more than once by certain Christian friends that, since I am not a Christian and do not (to quote their exact words) "accept him in my innermost heart as the only-begotten Son of God," I can never realize the full meaning of his teachings, and therefore can never draw upon the greatest source of spiritual strength known to man.

Whether or not this is true in my case, it seems to me to be a mistaken point of view. I believe that it is incompatible with the message that Christ brought to the world. For he, surely, was the greatest example of one who wished to give to all, withhold from none, whatever their creed. I believe that he himself, if he lived among men today, would bless the lives of many who perhaps had never heard his name, if they lived in accordance with the virtues that his life so imperishably illustrated, the virtues of unselfishness and loving kindness toward one's fellow-men.

It is impossible, I think, to weigh the merits of the world's several religions, and unnecessary and pointless even to attempt to do so. But in each one, I believe, there was an original common impulse—the desire to help and to improve the life of all men. I interpret the miracles of Jesus not in a literal sense, which seems to me unimportant, but as the most vivid lesson possible to impart —not to pass by the sick and suffering, not to judge those who, in the world's eyes, have sinned, but to forgive them and thus help them to enter a new and better life.

These lessons stand for us today as they stood for the men and women of Jesus' own time.

Jesus gave mankind, in these lessons and in his life, the great goal toward which to aspire. It is because there is such a goal, and because there was such a figure as that of Jesus, that I cannot be pessimistic but instead am hopeful and confident of the future. And it is because his life has this significance and meaning to me that I do not regard him as belonging to Christianity alone but rather to all peoples no matter under what name they worship.

# The Forgotten Pursuit Of Happiness

*James S. Perkins*

ONE OF THE TRUTHS said to be elf-evident is that all men are en- owed by their Creator with the in- lienable right to pursue happiness. f this right is comparable to life self, it must have profounder sig- ificance than we are apt casually to ssign to it.

In the 18th century when men were hinking about human rights and oving to secure these together with he other freedoms of self-govern- ent, they were influenced by Greek ought that employed familiarly uch terms as "soul" and "spirit," immortal love" and "universal ind." Two centuries later we now ind that the ideas of ancient philoso- hers about man's happiness on earth re obscured by modern versions of he good life as it is experienced in hese times. The words soul and spir- t, as well as their modes of thought, re absent now from our common ocabularies, having little or no erious part in our daily communi- ation. Rather, what to think and eel, what to hope and strive for in ur search for happiness, is compel- ngly impressed upon us around the lock by a professional group whose ne-pointed aim is to sell particular products in a field of competitive at- tractions.

Through the numerous media of newspapers, billboards and maga- zines, through television, radio and cinema programs, the business of ad- vertising in America is producing what amounts to mass education in a modern brand of happiness. It is impossible to believe that the nation- al, moral and ethical thinking is not being patterned by the sheer force of repetition. In what direction, and to what end? By means of cleverly sharpened phrases, by vocal urgencies and every visual enticement, we are instructed to eat this and drink that for our happiness, to strive for smooth skin, white teeth, glossy hair, as essentials for our well being. In our homes we can know the good life only if we possess appliances that are repeatedly thrust upon our no- tice. Automobile manufacturers in- form us that we live in a "Jet Age on Wheels," that we must obtain "Passing Power"—get up front. And it is all so *easy* to have. With the touch of a button we are off to a "jet-away start," steering with the tip of our finger, and when we must we stop with power brakes. Other

voices instill fears and anxieties about our health and our possessions, our vulnerability to accident, damage and disease. Even our final exit at the close of life, receives special attention. From there on, at last, the advertising agencies lose touch with us. We are on our own.

Thus, throughout every day, thousands of advertisements authoritatively associate the pursuit of happiness with material possessions, with sensate values, with all that inevitably perishes, the securing of which too often increases tension, conflict and disharmony. Surely these articulate spokesmen for happiness and hope, are offering sugar-coated pills to a population that is in crucial need of a profounder adjustment to the fundamental nature of man. The whole of humanity is urgently calling for a reorientation to reality, to the Source of life from which healing, life-giving forces flow.

If man's well-being depends only upon what is daily presented visually and orally, then his parts are indeed at war with his basic nature. And this too, in a time when disintegrating forces hold free sway over everyone who cannot learn to withdraw regularly to explore the mysteries of his own soul — "mountain-tall and ocean-deep." There is so much that never receives attention, and is not understood about our total experience, so little we learn about our in most potentials, our durability, and the ultimate triumph of our unfold ing divinity. The thinking that i manufactured for us daily is shaped to depict nature as a maelstrom o blind forces amidst which, if no mastered by massed violence, w stand as individuals all but helpless

How great is our need for a new vision of man and the universe Americans have inherited the oppo tunity to discover and explore en during qualities of the human spiri through this country's expressed re ognition of the pursuit of happines as a way of life. More should be hear of the knowledge that traces man' roots to realms of consciousness be yond transient form, to his Sourc in the Unity of all life. It has bee referred to perennially by those in dividuals throughout history wh could harmonize the animal demand of the body and, released from th drives to possess material things could reach clearer perception o truth. These are the superior men teachers of humanity, toward whom we may look for awareness of a sens of true direction. They have marke pathways that encourage others i the great search. Not only philoso phers and sages, but poets and idea ists, composers and painters, wh have been able to evoke inspired ha monies of music, color and light,

xalted thought and vision—all have ndicated the realization that imper-shable Bliss is the essence of Uni-ersal Being. Their unique experi-nce has led them to realms of con-ciousness wherein synthesis can be erceived, where the greater illumi-ations of religion, philosophy, sci-nce and art, ever become united in a *'heosophia*, a universal wisdom about ife. Whenever this wisdom is re-roclaimed, it gives evidence of de-ign and purpose in the total scheme f existence, envisioning an ordered evolution of life through form, of life returning to its supreme Source.

Are not these the real spokesmen for happiness? Do not they unveil for us the hidden mystery of its attainment? For they call attention to the inmost Self in man and its nature of Bliss, and to the golden thread that links each one to his Source, ever attracting him in that direction, his pursuit of happiness—Immortal Happiness—the forgotten aspect of this inalienable right.

**WHEN WE BUILD . . . let it not be for present delights nor for present use alone. Let it be such work as our descendants will thank us for and let us think that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor, and the wrought substance of them, "See! This our fathers did for us." —John Ruskin**

# Editorial Echoes

## BROTHERHOOD, YES; UNIFORMITY, NO

OBSERVERS OF the American scene, from de Tocqueville to Toynbee, have noted our fondness for the moral sentiment. Motherhood and brotherhood, peace and justice, decency and fair play: these words call up an immediate response in American hearts.

The response is admirable. It testifies to a certain generosity in our national character. But it has its dangers, too. It may distort reality by making virtue seem easier than it really is—a mere matter of articulation, obvious and uncomplex.

An annual observance such as February's "Brotherhood Week" is a time to remember these things. Everyone is in favor of "brotherhood." But a too simple view of "brotherhood"—as of anything else—may destroy the very thing it intends to serve.

The notion, for example, that historic differences between groups are necessarily tragic or, at best, unimportant, that the movement towards "brotherhood" is a movement towards religious and cultural uniformity, would destroy the very concept of cooperation in a pluralistic society. Legitimate "brotherhood" requires mutual charity. It must not demand anonymity.

The interfaith movement is a case in point. No responsible religious leader has ever denied that the various religions, working together, can make an indispensable contribution towards establishing justice and world order. Here there exist wide areas of agreement among the major faiths. But to say this, is not to say that what divides them in other matters, is irrelevant or unimportant, a legacy of narrow "sectarianism." To maintain this is to invite distrust of the very notion of interfaith cooperation, because such cooperation then seems subversive of specific religious commitment.

Issues basic and profound are involved in being a Catholic, a Protestant, or a Jew. No interfaith movement worthy of its vocation should obscure this fact or seek to sentimentalize it away.

When these truths have been stated, ne may safely turn to the positive pportunities offered by "Brotherood Week." What, in the America of 957, are the issues on which men f divergent religious views can and ould be united *as* religious men? here are many, and some are obvius.

The most obvious, of course, is the acial question. Here the challenge to eligion and to the adherents of region is clear beyond possibility of vasion or doubt. An historic revolution is taking place in our world—ost immediately in our own land. entury-old patterns of racial injustice are being wiped away. Sins of acial pride, of inequality and segregation, are being called to judgment. n this revolution, religious men must lay a major role. If they leave this ole to others, if they remain indifferent or slow, they betray religion's ost profound belief: the unity of he human race and the brotherhood f all men as children of God. There s, on this principle, no division of religious opinion.

There should be no division either, n the question of more prosperous nations' assisting less fortunate areas f the world. Legislators may argue ver the details of foreign economic aid programs, and religious men may argue over them too. But on the principle of such aid there should be no religious dispute. From religion's viewpoint, both justice and charity require that nations possessing a superabundance of the world's goods share it with nations in need.

Statesmen, quite properly, state this in terms of enlightened self-interest: foreign aid is necessary to defend and strengthen the free world. Religious men agree, but their position, as a religious position, transcends any argument from self-interest, legitimate as this argument is.

A religious position on foreign economic aid, like the religious position on race, is rooted in the principle of the brotherhood of all men, of all nations, under the fatherhood of God. This principle has practical consequences in the economic-political order. No nation is an island. No nation can refuse to act when men in another nation suffer. And to the extent that a nation is powerful and rich, to that extent does its obligation towards weaker, poorer nations in the world increase. These are truths that religious men must constantly impress upon the public conscience.

Both of these questions—racial justice and foreign aid—call for immediate action in our society. And here, as in other areas, religion provides a special insight, a moral imperative for action. Passing beyond considerations of self-interest, reli-

gion contemplates a more essential interest: the interest of the human person and his dignity as a child of God.

It is to the service of such essential interests that the interfaith movement should summon us. The movement must not become, therefore, a mere department of American life—the religious equivalent of some fraternal organization in which differences are forgotten and "good fellowship" reigns supreme.

Religion's historic vocation in society is to question the world's complacencies, to humble its pride, to deflate its pretensions and to ennobl its vision. This is religion's vocatio now. The interfaith movement, to th extent that it remains true to the bes insights of those who take part in it will serve the nation by challengin the nation. Should it become secular ized and "Americanized," however, guarantor of the status quo and a agent for cultural conformity, i would serve no useful purpose at all The movement must be inter*faith* o nothing.

—*World Alliance News Lette*

## THOUGHTS ON A "LIFE" EDITORIAL JOE DOAKES GETS THE WORD

WE SEE SO CLEARLY, some of us, beyond the horizon of the known—seeing, that is to say, nothing; "seeing" only the beyondness, the mists and darkness where great events and greater understanding await research; "seeing" the vastness of our present ignorance which may one day be dispelled. All this seems so evident, an so thrilling, that we respond wit scarcely repressed cheers to *Life*' editorial page of January 28, 1957 None of the Luce publications ca ordinarily be accused of transcen dental editorial outlook, yet here on tells its millions of readers:

> "Set free of materialism, metaphysics could well become man's chief preoccupation of the next century and may even yield a worldwide consensus of the nature of life and the universe."

Of course many men of science (and philosophy) have already said this, though usually in less simple words; and some thirty or forty years ago the late Charles Steinmetz, one-time wizard and far-seeing scientist of General Electric, stated tha the greatest developments of th future would be along spiritual lines Now scientific research into the na ture of matter has led all science t the brink of material existence, t

eer into the vast unknown where atter no longer is. Now *Life* places his fact plainly before us.

Important? It seems so. For here ould be a beginning of new under- anding by the great mass of men nd women of a materialistic world, o whom the meaning of scientific indings (and bafflement) rarely each. Truly, we are living in the reatest of ages, where man must o forward into new light, which, rowing step by step more clear, will hange all his perspective of life and iving. He must grow, or he must erish.

What seems especially cheering is hat the creeds and dogmas of the naterialist are being abandoned; he creed and dogma of religion, un- cceptable to so many, must also be ecast; and the apparent incompati- ility of science and religion must be esolved. The light of science, un- clear as it is, may yet serve to dispel the vague and gloomy shadowed places of established religion. The word "spiritual" may then lose all sanctimonious connotation and allow the true beauties and reality of spirit to be seen as both scientific and religious fact.

Spirit, consciousness, mind, energy, thought, love, creativity—where and how are we to distinguish among such unknowns in a materialistic world? How simply and beautifully all seeming paradoxes will dissolve as man sees deeper and still more deeply into the mists which shroud, as they must forever shroud, the Unnameable and Unknowable Source. We shall "know the truth," and the freedom that will be man's heritage in that far-off future day will be a freedom beyond all man's present imagining.

—*Charles Willard Diffin*

## THE WELL-BEHAVED

**IF ONE IS ALWAYS humble, steady, free from curiosity, if he abuses nought; if he holds not to his wrath; if he listens to friendly advice; if he is not proud of his learning; if he finds no fault with any or ought; if he is patient with friends; if he speaks well even of a bad friend when he is absent; if he abstains from quarrels; if he is polite, gracious, calm and endeavors to gain enlightenment—then he is named "the well-behaved."**

**—Jaine Scripture**

# "Baby Doll" And "The Ten Commandments"

*Donald Harrington*

**Minister of The Community Church of New York**

TWO MOTION PICTURES that have appeared during the last few months have had special attention from the clergy, one, *Baby Doll*, has been almost universally condemned, while the other, *The Ten Commandments*, flaunts the endorsements of some of our country's most respected ministers. I want most respectfully to dissent from these appraisals.

*The Ten Commandments* is four solid hours of Hollywood spectacular. It presents a completely literalistic and fundamentalistic portrayal of the story of Moses and the Exodus plus a purely fictitious story of Moses' love for Pharoah's daughter which is not only Biblically spurious but often in bad taste. *The Ten Commandments* get about five minutes of the picture's four hours: they are neither interpreted nor explained. The real emphasis of the picture is upon the miracles, all of which are literally portrayed as God's supernatural intervention into the situation, his suspension of the laws of nature and his miraculous support of the Israelites against the Egyptians even to the point of killing of all the first born of Egypt. My great fear is that millions of people will see this film and think that this is all there is to the great Exodus legend and will turn against both the Bible and the religion which has grown from it as childish nonsense. There are deep meanings within the Exodus myths, but no hint of them can be found in this crassly literalistic portrayal, which is more likely to turn people against the Bible than to persuade them to morality. In this sense it seems to me to come pretty close to being sacrilegious.

*Baby Doll*, on the other hand, curiously enough, has a deeply moral message. This is portrayed against a situational background so degraded that for some superficial viewers the moral point may be lost, but I can't believe that people who actually see the film can leave the theatre without feeling that something good has happened in the course of the story. It is the story of a woman who maintains her virtue against impossible odds. It portrays the mysterious beautiful integrity of a woman who

en amidst impossible surroundings
id in a marriage with a brute who
is no feeling for her except sheer
st, refuses to give herself to any-
ing less than a living love. When a
tle real love is given her, she sud-
nly grows up in her own capacity
return it.

What Williams is trying to tell us
this film is that sometimes what
ems moral may be immoral, and
hat immoral may be moral. He has set a rather neat little trap for the formalists who try the morality or immorality of a situation by the outer circumstance rather than by the inner reality, by the letter of the law, which killeth, rather than by the spirit, which giveth, life. He caught in it, among others, a Cardinal and several Bishops which, curiously, has made his little drama of the love which outsmarts lust, a sell-out.

—*Community News*

## THE MENTALLY HEALTHY PERSON

**MENTAL HEALTH is characterized by the ability to love and to create. . . .**

**The aim of life is to live it intensely, to be fully awake.**

**To emerge from the ideas of infantile grandiosity into the conviction of one's real though limited strength; to be able to accept the paradox that every one of us is the most important thing there is in the universe—and at the same time not more important than a fly or a blade of grass.**

**To be able to love life, and yet to accept death without terror; to tolerate uncertainty about the most important questions with which life confronts us—and yet to have faith in our thought and feeling, inasmuch as they are truly ours.**

**To be able to be alone, and at the same time one with a loved person, with every brother on this earth, with all that is alive; to follow the voice of our conscience, the voice that calls us to ourselves, yet not indulge in self-hate when the voice of conscience was not loud enough to be heard and followed.**

**The mentally healthy person is the person who lives by love, reason and faith, who respects life, his own and that of his fellow man.**

**—The Sane Society, By Erich Fromm**

# *Nehru Tells U. N.*
# *"Cold War Is Not Peace"*

*Frederick J. Libby*

OUR RECENT GUEST, Prime Minister Jawaharlal Nehru of India, made some trenchant remarks on the difference between cold war and peace in a remarkable address before the U. N. We are indebted to *Time Magazine* of December 31, 1956, for the following brief account of what he said:

"Cold wars mean nourishing the idea of war in the minds of men. Therefore this idea of cold war is essentially, fundamentally wrong. It is immoral. It is opposed to all ideas of peace and cooperation. All these pacts and alliances are completely out of place. I would go a step further. They are unnecessary, even from the point of view of those people who have those pacts and alliances.

"If it is our objective, as it must be . . . that we must have peace, then it follows necessarily that we must not have cold war. If we must not have cold war, then it follows necessarily that we must not buttress our idea of peace by past military establishments and pacts and alliances. All this seems to me to follow logically. We have seen and we know that the presence of foreign forces in a country is always an irritant; it is never liked by that country; it is abnormal. Therefore this maintenance of armed forces all over the world on foreign soil is basically wrong, even though such maintenance is with the agreement of the countries concerned . . . I know that it can be said that all this involves risk. . . . For my own part, I am quite certain there is no risk."

Earlier, he had said:

"Now, the major lesson that Mr. Gandhi impressed upon us was *how* to do things apart from *what* we did . . . how to proceed to attaining an objective . . . so as not to create a fresh problem in the attempt to solve one problem: never to deal with the enemy in such a way as not to leave a door open for friendship, for reconciliation."

Has Nehru an alternative and positive policy to suggest that would implement President Eisenhower's deep wish to promote peace in the world? Yes, definitely. It is authentically re-

rted that he discussed with our esident at least three such policies. l three are in harmony with his vn peace program. They deal with iat he or someone else calls "the cts of life."

### 1. CHINA IS A FACT

Like it or not, China is one of the ggest facts in the world, with a iarter of the world's population, a rile, dependable people, formerly ir best friend in the Far East. Our vn blunders in dealing with China elped to drive its leaders into the ommunist fold, where our boycott is consolidated their strength.

Nearly ten years of continuous iti-Communist propaganda spon-ored by our Government has built o in the American people an ex-ggerated fear of association with ed China. It is not shared by any ther great nation. China has been ept from its seat in the United Na-ons by the pressure of our Govern-ient alone. We have spent at least a alf-billion dollars every year to keep ur puppet Chiang Kai-Shek and his rmy armed and fed on Formosa. We ontinue to treat him as the spokes-ian for China. Nothing could be iore unreal.

The President explained to Nehru iat our conduct is due to fear of ausing a split in the Republican 'arty and a break with the Republi-can floor leader, Senator Knowland. When we are ready to promote peace —real peace—in the world, our first step should be the wholehearted advocacy of the seating of the real China in the United Nations and its recognition by our Government.

### 2. THE SOVIET UNION IS A FACT

Sumner Welles, in discussing American policy after World War I in his book, *A Time for Decision*, said that we acted as if Russia "were not there." We have made a somewhat different mistake since World War II. We have tried to arrange a world of which Russia will not be a part, a kind of half-world to which Russia is an outlaw. The Dulles Doctrine is based on this theory. The fact that Mr. Dulles declares, however, that the situation in Europe and Asia has so worsened in a decade to the advantage of Russia, that our carefully arranged half-world is in a precarious position, would seem to be a confession that our Government's policy is not working well.

President Eisenhower, proceeding under his own steam, insisted in July 1955 on a Summit Conference in Geneva. Here he and the Russian leaders talked face to face. The meeting was such a success in lessening the tension in the world that the Pentagon took fright. If peaceful coexistence between Russia and the

United States were to ensue, our carefully constructed North Atlantic Treaty Organization would go to pieces, and the Pentagon's domination of our foreign policy and its domination of the world would come to an end. So there have been no more summit conferences. But if President Eisenhower's peace policy were to become the policy of our Government, the seating of China in the U. N. would be accompanied by more summit conferences with the Soviet Union.

### 3. WORLD INTERDEPENDENCE IS A FACT

A third fundamental fact, which Britain and France have learned the hard way, is that the world—the whole world—is the economic unit. Egypt and the Arab states are as necessary to Europe as Europe is to them; and Russia and China, thoug we don't like to admit it, are esser tial factors in the economic wel being of the West. Without the o of Arabia, Englishmen and Frenc men have to walk. Our ally Japa requires the Chinese market to pros per; and vice versa. We need n labor this point. It is self-evident The whole world needs peace— peace in the Eisenhower-Nehru sense not peace on any one nation's term not even ours.

President Eisenhower, not th Pentagon, sees truly what the wor wants and needs of us: leadershi and economic aid in lifting the leve of human welfare *everywhere* to point where insistence upon freedo and independence, such as we hav recently witnessed in Hungary, wi be irresistible. —*Peace Actio*

BY MEN

**GOVERNMENTS, LIKE CLOCKS, go from the motions men give them, and as governments are made and moved by men, so by them are they ruined too. Wherefore governments rather depend upon men than men upon governments. —William Penn**

# Symbolism Of The Bible

*H. T. Edge*

THE HEBREW BIBLE, which we have so strangely inherited, is a symbolic book—to a great extent at least —the early chapters of *Genesis*, of which we propose to speak, in particular. As such, it is important to remember that it is but one of a great many symbolical books, to be found in the religious lore of all the world and all antiquity. The burden of H. P. Blavatsky's synthesis of "Science, Philosophy and Religion," *The Secret Doctrine*, is to prove that there exists, and has existed from all antiquity, a great body of knowledge concerning the evolution of the cosmos and of human races; and that this has been preserved in the form of symbolism and allegory, which at once veils the truth from those who might abuse it, and reveals it to those qualified to profit by it.

Those who take the Hebrew Bible literally will therefore naturally fall into great error; and still more those who take literally the English version of that Hebrew original; for the latter naturally contains many misrepresentations, due to the translators, though they doubtless acted in good faith and according to their best lights. The literalists are of more than one kind. Besides those pious ones who take the story of creation and of Adam and Eve, as given in the English version, literally, there are those who, having rebelled against the tyranny of this literal translation, have been just as absurdly literal themselves in throwing over the whole business as so much folk-lore and childish fable.

The sensible man can have little use either for those who accept verbatim the story that one God created the world in seven days, at an epoch of about 6,000 years ago; or for those who stand on a chair in the park and mouth insufferable vulgarity, and even indecency, about the Bible narratives. He feels there is something in it, and would like to know what it is. He finds that not only our present people, but people in past ages, have had similar stories, which the uninstructed masses have accepted literally, while the cultivated have poked fun at them. He is assured by certain scholarly bigwigs that mankind in bygone ages has always been satisfied to feed itself on such mumbo-jumbo, because it did not know any better; while it is only recently that we have gloriously

emancipated ourselves. But it is shown by H. P. Blavatsky that the said mumbo-jumbo, when properly sifted, is found to enshrine in allegorical form the most vital truths concerning human evolution.

It is important to know that the word 'God,' in the Bible, stands for a number of different words in the Hebrew, all denoting different deific Powers which took part in the evolution of man. Consequently we have here an error of the greatest magnitude, and it is no wonder if inconsistencies are found when several different Powers are respected as if they were the same person, and no clue is given to indicate that this is not so. Most likely man was not created all at once; the universal law of evolution or slow growth, which science so rightly finds universally prevalent in Nature, must apply to man, spiritually, mentally, as well as physically. The subject of human evolution is too vast for us to attempt to explain even were we competent; but each may study for himself, and we may be able to say a little that will be of use to those knowing even less.

Many impartial critics, reading the Bible-narrative, might well come to the conclusion that it is Jehovah himself who really brings about the Fall of man, since he first creates a woman to seduce him, and then allows Satan to complete the mischief. This, in fact, is what Madame Blavatsky says. She also points out that this "power" in one of its meanings at least, was a Teacher of mankind, who opened his eyes; and that the real "sin" of the Fall was not in man's gaining or using the powers thus conferred on him, but in his *abusing them*.

Thus it was this *figurative* power, who revealed to man man's own powers; which man forthwith abuses by allowing the material passions of his animal nature to step in and profane. In consequence of this, man finds himself shut out from the light and happiness of his innocent days. But man, by the use of those very powers, shall eventually redeem himself and win back that which he has lost; being incomparably the richer for his experience.

This is of course not merely an allegory of the evolution of the earlier Races of mankind, but it also reveals the mysteries of our daily life. Every man or woman born passes through an Eden of childish innocence, gains powers and is thereby put on probation, to make or mar himself, according as he triumphs or falls. How important to train the child in the use of its own will, so that it may *not* fall when the trial comes! And how important, if the fall has already come, to impart the true teachings, so that the man may summon to his aid

iat Divine inner Self which is his ue Savior! But what chance do the arrow dogmatic teachings give us understand our own nature?

*The Secret Doctrine* postulates rther that the personal Devil was vented as a necessary counterpart the personal God; to explain hu- an mistakes and miseries which ould not be attributed to a merci- l, wise, and all-powerful Deity. But, s this personal God is a makeshift nd substitute for the Divinity within s; so the personal Devil stands in lace of our own rebellious lusts. In oth cases we lazily shift the responsi- ility from where it belongs—our wn shoulders. This crude dualism, f a good God and a wicked Devil, ounteracting each other, is most un- hilosophical and will not do.

Now let us take another allegory, o be found everywhere in folk-lore nd religious symbolism, in legend nd fairy-tale, the world over. An ex- mple of it is Rider Haggard's best omance of some 50 years ago, *Eric Brighteyes*. It is allegorical of the ternal drama of the human soul—he hero and his adventures with two air women. Eric Brighteyes is an ncient Norse hero, of surpassing stature and beauty. He loves, and is beloved by, Gudruda the Fair, chaste nd noble. He is violently loved by Swanhild, a dark and fell enchantress, whom he does not love. The story is the account of the hero's trials and encounters with many enemies, of the dark plottings of Swanhild, and of his final victory and union with Gudruda; after which comes the finest touch of all. For, in place of the usual anticlimax, expressed or implied, when the triumphant union has to be followed by the prosaic details of the perambulator and the rates and taxes, the hero and his bride die on their wedding night, and their after-life of bliss is spent in Valhalla. Thus the final schemes of the dark enemy result only in the translation and crowning triumph of the hero.

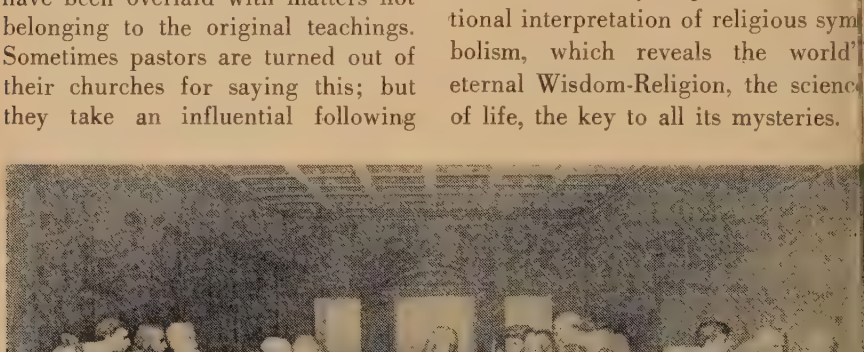
As said, this story is universal. It can be completed by making the fell enchantress change her nature and submit; as indeed happens in *The Eumenides* of Aeschylus, where the Furies become transformed into beneficent ministrants. Man should one day reach a summit in progressive evolution when his higher and lower natures will have become harmonized and all strife between them shall have ceased.

Let us look again at this beautiful symbol and contrast it with the crude dualism of God and Satan, as external powers. All three are in man himself—for remember that the story is allegorical. The hero is *Manas*, Man, the Thinker. He finds himself placed between the Spiritual Soul

and the animal soul. The one beckons him upward and onward; the other seduces him. By his final triumph and union with the good, he not only overcomes but transforms the evil. Such is man and his destiny. The allegory applies to woman as well as to man. This may prevent erotic interpretations or applications of the symbol by the romantically inclined of either sex—the mistake of literalism again!

It is being more recognized each day that Judaism and Christianity have been overlaid with matters not belonging to the original teachings. Sometimes pastors are turned out of their churches for saying this; but they take an influential following along with them. Jesus and his apostles certainly teach us to call upon our own Divinity; and the teaching as to the two contrasted natures in man is most strongly brought out by Paul.

There is a universal searching and craving for vital knowledge, which people cannot satisfy either by religion or science; and it is pitiful to see how they will run after any sort of psychical quacks in the hope of getting something. What they need, what would really help them, is a rational interpretation of religious symbolism, which reveals the world's eternal Wisdom-Religion, the science of life, the key to all its mysteries.



**GOD ABIDES as the soul of every individual being. Just as the sun is reflected in different vessels of water, so that one God, the universal Self, is present in every human heart —The Upanishads**

# HE FIGHT FOR EQUALITY AND BROTHERHOOD

*Norman Thomas*

*From a speech given before the Greater Miami Chapter of the American Civil Liberties Union in Miami, Florida.*

T NEEDS NO labored argument to pport the obvious truth that there n be no true democracy, no real berty, no honest equality, in a coun- y in which there are large numbers second-class citizens segregated by w and custom, not by the quality their acts, but solely by the acci- ntal fact of their color. In this con- ction equality means that men must judged and treated by what they e and what they do, rather than by e race to which they belong.

## NOT REGIONAL PROBLEM

This sort of equality is a national, t a regional problem. In no sense, ould it be a matter of one region gainst another. There are regions in hich, for understandable reasons, e fight against racial prejudice es more slowly than elsewhere. here is no region where complete ctory of equality and brotherhood s been won. Nevertheless, nothing is rer than the inevitable defeat, not one in America, but throughout the orld, of the doctrine and practice white supremacy. If twenty years ago, I could have been assured that I could read as an encouraging "Progress Memorandum" on the subject of *Integration North and South* as David Loth and Harold Fleming have drawn up in their widely circulated study, I should have rejoiced.

## THE SOUTH HAS THE REAL HEROES

It is the South, not the North, which furnishes the real heroes for justice and brotherhood and obedience to law. High on the honor roll would come men like the clergyman, Martin Luther King, who has held the Negroes of Montgomery, Ala., so close to Gandhian principles and practices in their struggle for justice.

Along side of him we should have to put a white clergyman, the Rev. Paul W. Turner of Clinton, Tenn., who, after he had been beaten by a gang of men for escorting six Negro children to high school, reaffirmed from his pulpit his faith in law, order and brotherhood. He does not stand alone in Clinton. The town is fortunate in a principal like D. J. Brittain,

Jr. While dominant sentiment in the region is still in favor of segregation in the schools, the extreme segregationists were overwhelmingly defeated in a municipal election. Mr. Brittain has testified that, despite constant abuse and threats which he has received by telephone and by mail, the letters run about three to one in his favor. In this and in the firm stand of the federal courts of the region there is hope.

Nevertheless, the inevitable victory of true equality seems distant. It will not be won without effort and brave devotion to the right. All of us are involved — as citizens, churchmen, members of labor unions and other economic organizations.

We are continually reminded that law of itself cannot remove prejudice or create friendship. This is true and worth saying, *if* it is followed by a plea to churches, schools, and individuals to play their part in educating for brotherhood. But if brotherhood cannot be legislated and enforced by law, law can do much to create and preserve the conditions in which brotherhood can be practiced. Emancipation did not solve the race problem in America, but without the legal abolition of slavery all talk of brotherhood would have been worse than sounding brass and tinkling cymbal.

## ACLU'S ROLE LEGAL, EDUCATIONAL

The particular business of th American Civil Liberties Union as a organization is with the legal side o things. It is concerned to do the many things that citizens' organizations ca do to help in the enforcement of la and to bring available legal aid t victims of injustice. It is concerne to do what a civilian organizatio can do in order to improve our la It is or should be concerned with th better education of the America public in the meaning of our Bill o Rights and in the true function of ou courts to give it validity.

These activities become the mo important since, temporarily at lea organizations like the National A sociation for the Advancement Colored People are so badly hand capped in state after state by a kin of quasi-legal persecution so that th cannot function efficiently to prote individuals subject to discriminatio under local laws and customs. It this combination that has reduce the enrollment of Negroes in the sta of Mississippi from 22,000 out 990,000 to some 8,000.

The load upon the ACLU, nationa ly and regionally, to provide leg defense is sure to be increased. Mor over, the organization is under gre obligation to use every proper mea to obtain the minimum of civil righ

egislation necessary for the imple-
ientation of Supreme Court deci-
ions. This means the strengthening
f the Department of Justice and the
assage of laws which will enable it
o come to the help of all American
itizens everywhere who are denied
heir constitutional right to vote.
'here will be no more important
omestic issue in the next Congress
han the question of proper civil
ights legislation.

In fulfilling these functions, our
ACLU will find itself obligated to do
better job than in the past in popu-
ar education. We shall have to show
ow sound Americanism and world
eadership for freedom cannot tolerate
doctrine of states rights which
nakes second-class citizens out of any
Americans. We shall have to show
ow extraordinarily fortunate we
Americans have been that we have
ived under a constitution which per-
nits the proper reinterpretation of
loctrines of freedom and equality in
erms of the times in which we live.

No nation has lived so long as we
nder a document framed by men of
he Eighteenth Century. We have en-
lured because our founding fathers
gave us a reasonably flexible constitu-
tion, and because our highest courts, despite some errors, have understood that the meaning of freedom and equality must be given in terms of the facts of human relations. The Supreme Court jeopardized peace, happiness and prosperity of the American nation, not by its decisions regarding the true meaning of equality of rights in the 1950's, but in the old days 100 years ago when by narrow interpretation in the infamous Dred Scott decision it made war virtually inevitable for the solution of the problem of slavery.

### STATES RIGHTERS RATIONALIZING

The men who today advance narrowed doctrines concerning the power of Congress and federal courts in the field of civil liberties, the men who prate noisily of states rights, are merely rationalizing their prejudices and their will to perpetuate injustice to large classes of American citizens. If the situation were reversed, and by some miracle Mississippi courts and the Mississippi legislature stood firmly against legal segregation, while the federal government allowed it, the conversion of Mississippi advocates of states rights to ardent federalism would be instantaneous.

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**All are but parts of one stupendous Whole,**
**Whose body Nature is, and God the Soul.**
**—Alexander Pope**

# *Adult Education And Intergroup Relations*

*Martin P. Chworowsky and Hans B. C. Spiegel*

**What should be the goals of adult education in dealing with prejudice, discrimination and intergroup tensions?**

IN ORDER to make clear what we mean by intergroup relations, let's look at a few situations that might arise in our communities.

Bill Smith, a recent high school graduate, has applied to a local department store for a job as sales clerk. His grades were average, he was an outstanding end on the football squad, and his teachers and the coach agreed that he had "a pleasant disposition." Bill looked forward to working in the department store, but was very disappointed when he received a call from the personnel manager, John Bales, saying that the sales job was not going to be filled since "other arrangements" had been made to get along without an additional clerk.

This was not true, but John Bales felt he could not tell Bill that the management was opposed to hiring a Negro in a sales position. John was sorry, because he knew Bill had a fine reputation. But if some of the store's customers objected, what then? The safe thing to do was to reject Bill, tactfully of course, and hire a white applicant.

The intergroup relations character of this situation is obvious. Had Bill Smith been white, he would probably have been employed. But the fact that he belonged to a group in the community different from other salespeople, and that the management refused to break the employment pattern, created a barrier which was not overcome.

Here is another situation in which the intergroup quality is different:

Three business acquaintances are together in a local tavern. The discussion at the moment centers around Jim, a mutual friend, who is about to retire from his business. One of the three sums up his feeling about Jim in this way: "He certainly brings out the best characteristics in the Jewish people. He is loyal, smart, and a mighty shrewd businessman to boot." The other two heartily agreed.

Here, unlike the first illustration, here is no evidence of discrimination. For our purposes discrimination may be defined as behavior which results in denying an individual rights and privileges that would ordinarily be accorded him if he were appraised on his individual merits. Is prejudice present here? If prejudice is defined as that kind of social attitude which, if acted upon, results in discrimination, then we must agree the friends of the Jewish businessman have not expressed such an attitude. They do refer to "the best characteristics in the Jewish people" and identify him with the group. Moreover, these three men seem favorably disposed toward their friend.

But why the reference to the Jewish people? Are they not passing judgment on him as a group member and not as an individual businessman? Of such tendencies prejudices are made, whether the qualities attributed to the group are good or bad. Spinoza reminded us of "love-prejudice" as well as "hate-prejudice:" it exists whenever we think of a person or people in ways—good or evil—which are not in accordance with the facts.

Here there are no indications of negative prejudices, the kind which may eventuate in undemocratic behavior. It would be interesting, however, if we could follow these men into a situation where, like personnel manager John Bales, they are called upon to take some action in regard to their friend. Suppose they are members of a country club which refuses to accept Jews as members. If they suggest his name, vote for him, but accept the majority rejection and henceforth no longer invite him as a golfing partner, we cannot charge them with prejudice.

On the other hand, suppose they recommend him, unmindful of the club's policy, and when the voting is done, after the policy is called to the group's attention, they vote against him for fear of their own standing. Later, confronted with their action and accused of anti-Semitism, they defend themselves by some argument akin to the proverbial one, "Some of my best friends are Jews." Can they be charged with antipathy toward Jews? On the facts we cannot charge them with prejudice. But clearly they have been guilty of discrimination in both these cases.

## WHEN IS A MAN PREJUDICED?

Prejudice and discrimination are basic concepts in intergroup relations.

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While they are often closely related, prejudice is not always the cause of discrimination. Nor is it universally true that discrimination always leads to prejudice. While the two concepts are closely related and usually operate as a cause and effect, it is important for basic strategy in working for better intergroup relations to keep clearly in mind the distinction between the nature and function of prejudice as an *unsocial attitude* (we shall deal no further with love-prejudice), and discrimination as a type of *undemocratic overt behavior.*

Professor Robert Merton in his well-known essay, "The Self-Fulfilling Prophecy," has pointed out that if we think something is true our behavior will often translate the idea into action. But he has also vividly pointed out that a prejudiced person will not necessarily express his prejudice, while an unprejudiced person like John Bales may resort to discrimination.

Professor Gordon Allport in his *The Nature of Prejudice* discusses different forms that prejudice may take under various circumstances, ranging in behavior from mild antilocution to vicious genocide. But there are circumstances under which prejudiced persons will not express their thoughts, and those when a bigot bent on genocide will restrain himself. Though we make a distinction between prejudice and discrimination, we wish to emphasize that un healthy social attitudes as well a overt discriminatory behavior mus be regarded as a peril constantly over shadowing the common welfare.

How does this distinction betwee prejudice and discrimination effec basic strategies to improve inter group relations? The problem is ofte stated in one of two ways. If preju dice causes discrimination, the wa to eliminate the effect is to destro the cause. Since undemocratic preju dices are attitudes, efforts should b directed toward programs of chan ing *attitudes.* On the other hand, i discrimination causes prejudice, the logically the thing to do is to wor toward eliminating discriminator *practices.*

## WHERE SHALL WE START?

Stated in this way, we are likel to come to a conclusion similar t the one reached by Professor Rober MacIver in his *The More Perfec Union.* He says that we really ar confronted by a vicious circle: ther is much truth in both statements How then proceed? MacIver come to the conclusion that as overall basi strategy we should concentrate o doing away with discriminatory so cial practices. From a sociologist w should expect this conclusion. Are w faced here by a dilemma of th vicious circle like the famous argu

ent over which came first, the hen r the egg? We would suggest that is vicious circle argument is mis-ading, even though we agree with lacIver's conclusion.

If we need an analogy to make our oint, consider the significance of ie following incident: Tommy, old nough to know better, was seated t the kitchen table eating his lunch ith his mother. She got up to answer ie phone. On her return, she ex-laimed, "Why, Tommy, you are eat-ng with your fingers!" Neither the nother's observation of the fact nor er displeasure was lost to Tommy. But he arose to the occasion. "But Mummy," he replied, "fingers were nade before forks." To which his nother made the conclusive rejoiner, "Not yours, young man!"

So it is, basically, with prejudice nd discrimination in our modern world: the social practices which ome under the rubric of discrimina-ion are a part of the social heritage which impinge on people before their ttitudes are formed, and once their ttitudes are formed, these practices nourish them. It cannot be denied, however, that prejudice and discrimi-nation have psychological roots in most if not every individual. But an individual—depending on his social milieu—may or may not develop as a prejudiced and discriminatory per-son.

Though the problem of intergroup relations is essentially a psycho-sociological one, this does not deny that sometimes we may have to change the attitudes of individuals in order to bring about changes in practices which their position in a social situation makes possible. Nor does it deny the importance of creating a positive climate of opinion. But research to date indicates that the most promising basic strategy to improve intergroup relations is to attack discrimination.

It must be remembered, however, that attitudinal change cannot be neglected. The old proverb that practice makes perfect must be taken with a grain of salt, especially in social behavior. It is only *enlightened* practice that can lead to intelligent behavior. And to achieve this in intergroup relations, every program must include a change in attitude as the capstone to successful elimination of discrimination whenever it exists.

We tend to see and deal with people, not as individuals, but as representative members of groups. This is inevitable because people are social beings, with various kinds of status and roles. When we perceive a person as a member of a group and not as an unique individual, we are in the field of intergroup relations, for on examination we shall find that our

perceptions of him reflect our social learnings in our group.

From our experiences in becoming group members as we grow up, we learn to see ourselves and other people in certain ways, and these ways create the tendencies to respond which we define as social attitudes. When the attitude is one which causes us to react with hostility towards an individual, not because of what we factually know about him as an unique individual, but because we erroneously reject the group to which we think he belongs, then our behavior is prejudiced and/or discriminatory.

Traditionally, intergroup relations have been concerned with the tensions that have arisen in this country among groups which differ from one another in race, religion, and ethnic identifications. Some people would add the category of social class. In working with students in intergroup relations classes, the nature of intergroup relations has been seen by them in a wider context. Teachers are likely to comment on the conflict between town and country children in consolidated schools: the equivalent of the city-slicker—hayseed complex. Nurses are likely to point out some tension among members of the medical and nursing professions.

At a recent conference of a Woman's Auxiliary of a State Medical Society, questions about modern nursing curricula were raised in a discussion group on nurse recruitment. Were nurses being over-educated? A doctor's wife told of an incident involving her husband. He was brought in to lecture to student nurses on the subject of allergies. When he finished the director of training asked him why he had stopped with describing allergies and had refrained from discussing causes. At this he became indignant and exclaimed, "What in hell are you trying to do, make doctors of these girls?"

Nurses also have described conflicts between nursing services and nursing education in hospitals, prejudice against handicapped people of all kinds, against the mentally ill, against male nurses, etc. What all this points to is the unique characteristic of intergroup tension: it is the inevitable result of seeing people in representative roles, ignoring or mistaking the actual nature of their groups, or the unique characteristics of the individuals, each with a personalized style of behavior in a social setting.

## TWO KINDS OF REPRESENTATIVE ROLES

But representative roles are of two kinds: negative and positive. To understand their significance we must call attention to the nature of human groups. Some are mere aggregations of individuals. They range all the way

om an aggregation with more or less milar purposes, to a highly unified mber of people intent on achiev- g a common goal to which each rson makes a more or less unique ntribution. When members of oups are designated to relate the oup *as a group* to other groups, or representatives of other groups, e persons so designated are serving e function implied by the term representative role."

Of course a person in this role rings his personality with him into e situation. But unless he is aware f his own group membership, he is ot likely to be effective as a repre- ntative. The function of the repre- ntative role is to integrate the in- rests of groups, as groups, so they an function more effectively in the rger group (a council of social gencies, a large community, a Jnited Nations, as the case may be) f which they are parts. This means n adequate representative not only eeps the interests of his group in ind, but strives to see the intergroup ituation as a challenge to creative ooperation for a higher good, of hich the interests of sub-groups are part. A person in a representative ole which aims at intergroup har- nony is discharging his function *positively*.

Consider a case which involves col- ective bargaining. Representatives of management and labor each have personal motivations which influence their role behavior in the bargaining. On both sides the negotiators may hope for success as they see it because it will mean enhanced reputations for them personally, a raise in salary, a new position, etc. But they will also have regard for the interests of their respective groups.

Unless, however, they see their integrative function in bringing about a creative understanding, their results are not likely to amount to much. Where parties to collective bargaining understand their integrative role they gradually become more capable of working out new contracts which strengthen both sides and contribute to a smoother functioning of the economy and community of which they are a part.

## WHEN THE ROLE IS NEGATIVE

Now let us turn to *negative* representative roles. Where people, members of one group, perceive and treat members of other groups, real or imagined, as representatives of those groups when they are not actually such, then we have a case of falsifying the representative role. In truth, the people who so regard the members of the other group are preventing the integrative process from going ahead, and are denying the members of the group—which may exist only in their unrealistic perceptions—their

rightful opportunities in a common life.

When the negative representative role operates we express prejudice and/or discrimination. Attributing a mistaken representative role to a person may result not only from erroneous conceptions of the nature of individuals in a group—as the anti-person describes Indians, Jews, Mexicans, Irish, Catholics, etc., but it may come also from regarding a person as a representative when the group is accurately perceived, but the group membership is irrelevant to the situation.

An example of this is illustrated by the World War II case of a young pre-medical student, also a conscientious objector, who was willing to be drafted for non-combatant service, but who was advised to claim exemption as a pre-medical student. His appeal was rejected on the grounds that he refused to be a soldier! Here the representatives of the dominant group had a misconception; they perceived him only as a member of the pacifist minority, possibly depriving the nation of the services of a doctor in time of need.

Unfortunately, theorists and practitioners in intergroup relations have not paid much attention to the *positive* aspect of the representative role. The urgency of dealing with problems of prejudice and discrimination against minority groups, the problem of Negro-white relations, of the immigrants from Europe, of anti-Semitism, and anti-Catholicism, and anti-Orientalism, have taken up all their time and energy. Stated in terms of the American Dream, the problem has been one of securing rights of first-class citizenship for all minority groups in such areas as civil and political rights, in employment, education, housing, health and public accommodations.

## WHEN THE ROLE IS POSITIVE

There is one phase of intergroup relations which has, however, been concerned with the idea of the positive representative role of group members. It has found expression in philosophical theories of the aim of intergroup relations, especially as it concerns ethnic or cultural groups. After the heyday of our exaggerated Americanization program of World War I, the theories of cultural pluralism and cultural democracy were expounded.

We eased up on our efforts to enforce assimilation. We stopped urging minority groups to give up their foreign ways and adopt the standardized American culture. The argument we advanced was that too rapid assimilation would not only increase tensions of a group and personal nature, but that it would deprive us of valuable ingredients for creating a

ew and richer culture in our nation.

Cultural pluralism, with its slogan "unity through diversity," has be- ome the dominant philosophy today intergroup workers. A few critics this doctrine have espoused Cultur- Democracy, because they see in cul- ıral pluralism a veiled form of *partheid*, a philosophy which, by ıcouraging sub-cultural enclaves in ır society, would tend to undermine ır national unity. They point out, s has Professor Dan Dodson of New ork University, the tendency in our ntemporary flight of middle class milies to suburbia to form segre- ated communities, especially along eligious lines.

On the other hand, proponents of ultural Pluralism emphasize that in- ividuals need strong group moorings their socialization and their con- ibutions to the whole culture are to e wholesome. The basic problem is ) have groups retain their own lentity within proper boundaries— et have these groups acting in con- ert with one another for their mu- ıal benefit. To destroy the barriers f these groups opens the flood gates ) disorganization and destruction; ıe real constructive problem is how ) make the barriers permeable so hat a joint contribution can be made o the interacting groups' ways of liv- ng. The same problem has to be aced in the field of international re- lations among developed and under- developed countries: national identi- ties must be left intact, but the bound- aries have to become permeable to make mutual contributions possible.

## WHAT CAN ADULT EDUCATION DO?

In the foregoing discussion we have outlined some basic considerations in the field of intergroup relations. The America of today abounds in prob- lems in this field. What can be done to solve them? More specifically, what should be the role of adult edu- cation in attempting to improve inter- group relations? The subsequent articles will deal more concretely with this question. Let us briefly give an over-view.

It seems to us that those engaged in adult education might well take stock of our activities in terms of aims that we profess to follow, and in terms of the methods and pro- grams with which we desire to imple- ment our goals.

As Arthur Crabtree and others have stated, one of the most import- ant aims of adult education is to help adults assume responsible and effec- tive citizenship. Stated more dra- matically, one of the central tasks of adult education becomes that of cul- ture building, of enabling individ- uals and groups in a society to work for its improvement. Social problems such as those posed by intergroup re-

lations must be an important concern of adult education.

Granted that the adult educator is concerned about this problem, what should he do about it? First of all, he must make a value judgment. He must realistically decide on the kind of society and the kind of values he wants to foster. One educator may wish to bring about equal opportunities for all citizens, and thus he will provide a different educational experience than the one committed to segregated institutions. The adult educator who feels that segregation of the races must be continued and solidified will handle his classes differently as a result of his value judgment.

Briefly stating our personal values on the subject, we would say that adult education must help to bring about citizen behavior that is in concert with our democratic ideals, and that works towards first-class citizenship of all our people as individuals and in groups. It seems to us that adult education must become a full partner with the law of the land in helping to bring about non-violent social change. This is no easy responsibility that intergroup relations puts upon the shoulders of adult education, but to shirk it would reduce the adult education enterprise to one of keeping old women busy with sewing classes.

## SOME QUESTIONS TO ASK

In terms of methods and programs adult educators might well continue their stock-taking. If one of the aims of adult education is the change of deeply in-grown societal patterns, then surely many aspects of education must be examined, including its administration, its classroom and other learning procedures, as well as its curriculum.

Let us list a few questions which might help us examine our practices in the light of intergroup relations:

Are our Board of Directors, our teaching staff, our administrative personnel all of one group? Could qualified directors, teachers, and administrators be found within a minority group?

Do our students come from many segments of the community, or are we attracting people of only one racial, religious, and socio-economic group? Is the curriculum we offer slanted to any one group in particular? (Of course, this is not to rule out such "exclusive" activities as a Union Steward Training Program or a series of meetings for religious leaders of a particular denomination or a Harlem group of Puerto Ricans who want to study their native literature.) In terms of recruiting, do we make an effort to draw in diverse elements of the community?

Are there "separate but equal" ult education facilities in our com- unity and if so, can we think of any tivities that might be carried on gether? If this seems impossible, ight at least a visit be planned from e group to the other for a function, ch as is done in many church oups North and South?

And finally, are we shying away om intergroup relations in our cur- culum? Is our civics class aware of tergroup problems or do we fear em as too controversial? Are our achers prepared to discuss this sub- ct intelligently? Do we make use social science finds to cast light some of the myths created over any years? On the other hand, are looking at prejudice simply as a atter of ignorance to be eliminated the enunciation of proper facts?

We hope that these questions sug- st that adult education's concern th intergroup relations must not be nited to a class or a discussion or conference on the subject. A class "Minorities in the USA," yes; a discussion on "What are Civil Rights?" yes; a conference on "Our City's Fair Employment Experiences," yes. But more than just providing the content, good intergroup relations practices must be illustrated as an integral part of the educational enterprise. In the end, the Negro mother and the white mother who discuss their babies' health problems in a community center — or who work together on bringing about a nursery needed by all—may bring us closer to respect for one another's groups and full equality, than the class on minority problems in which neither mother meets the other.

The challenge of intergroup relations to adult education can be stated succinctly: to help build a culture in which there is awareness, understanding, acceptance, and respect for all groups; in which diversity of composition is looked upon as an asset instead of a liability; in which there is cooperative interaction under an overarching democratic value pattern.

*—Adult Leadership*

**ALL PROGRESS is made by men of faith who believe in what is right, and even more important, actually do the right in their private affairs. You cannot add to the peace and good will of the world if you fail to create an atmosphere of harmony and love right where you live and work.**

**—Thomas Dreier**

# MODERN MEDICINE REDISCOVERS OLD REMEDIES

MODERN MEDICAL SCIENCE literally leaves no stone unturned as it moves forward in a ceaseless search for effective weapons to use in the battle against disease.

During the past decade, the most dramatic developments in medical scientific exploration have been the rediscovery of centuries-old remedies including an East Indian root, an Egyptian pod and a Peruvian berry. These, and many other plants have been re-evaluated, refined in modern laboratories, and adapted to the latest production methods.

Undoubtedly, the most spectacular example of a rediscovered medicine comes from Rauwolfia serpentina, a plant that grows wild in the hills of India. Tribal healers in that land have been using Rauwolfia for thousands of years to treat a variety of ailments, ranging from insomnia to insanity.

In 1950, Dr. Robert W. Wilkins of Boston, Mass., realized that medical reports about Rauwolfia had great merit. He investigated and found that certain derivatives of the plant act as a wonderful relaxant. Clinical trials proved that it is exceptionally good in treating high blood pressure. Other tests revealed what the Indians have known for 2,000 years—Rauwolfia relaxes troubled insomniacs so they are able to sleep. At the present time, the drug is used in many hospitals to calm boisterous mental patients so that psychiatrists can begin to treat them.

Medical exploration recently uncovered another old remedy, the North African senna plant. Senna was introduced into Europe in the 9th century by outstanding Arabian physicians who prescribed the drug for the treatment of common digestive ailments.

Traditionally, senna was prepared by soaking leaves and pods in water thereby brewing a "tea." This formula was effective but unfortunately produced undesirable side effects. Worst of all, it had such an awful taste that an 18th century writer, William Goodwin, has one of his characters say: "I shall hate you as bad as senna. . . ."

Eight years ago, scientists at the University of London took another look at senna. They were able to refine and standardize the extract of the senna pods. A stable gentle preparation called Senokot, was evolved which reconditions the lethargic digestive system. Senokot, furthermore, is prepared in chocolate-flavored granules to completely hide the unpleasant taste.

Curare is a poison that natives of the South American jungles put on

e tips of their arrows to insure a ll. As a poison, it blocks the heart d lung muscles to bring about a uick death. As a medicine, it also ocks muscle action — and thus rves to control spasms in polio, in tanus, and in certain types of sur- ry.

Many centuries ago, Peruvian na- ves found that fishing could be ade easy with the aid of a certain ecie of berry. The fisherman peeled e berries and tossed them into the ater. Fish ate the berries, became ostrated, and floated to the surface here they could be taken with a inimum effort. Investigation by ientists revealed that the berries ntain picrotoxin which produces e same action in humans as in fish. efined, and expertly administered, crotoxin is effective in easing the ight of persons who have taken an verdose of barbiturates.

There are other old remedies that e already well-known to most of s. For centuries, the Collahuaya In- ans used a brew from the bark of e cinchona tree to treat high fevers. rom this bark, scientists isolated inine—one of the most noteworthy scoveries for the treatment of ma- ria.

Colchicine is still another drug ith a long history of usefulness to man. It was discovered during the time of the ancient Greek civilization on the island of Colchis. The celebrated Medea found that colchicine was a very potent poison—and she used it to eliminate her enemies. In the 6th and 7th centuries, colchicine began to be used as a treatment for gout. And today, in a purified form, it continues to be used against gout.

Today, we speak with an air of novelty about "the antibiotic age." But molds—which supply the active ingredients of antibiotics—were employed by the Chinese thousands of years ago to treat wounds and combat infections. North American Indians, also, are known to have both soil and rotting wood for the same purposes. True, the "antibiotic age" is an old, old story.

Medical scientists are the first to admit that so far, they have been able to locate and evaluate only a small number of the thousands of remedies used by tribal healers down through the centuries. But one thing they concede—that modern medicine owes a great part of its present and future effectiveness to the distant past.

—*Medical & Science Communication*

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# Quotes Of The Day

*Dwight D. Eisenhower*: Destiny has laid upon our country the responsibility of the free world's leadership.

*Ralph Bunche*: In the final analysis there is but one road to peace and that is the road to fellow-feeling and the inflexible determination to achieve peaceful relations among men.

*Joy Elmer Morgan*: Wisdom comes not from experience, but from meditating on experience and assimilating it.

*Henry Cabot Lodge, Jr.*: A heartfelt display of friendliness and brotherhood, a sincere appeal to the feeling in every human breast that there is an element of glory for every man in this world—these intangibles can do everything in situations where bombers or dollars can do nothing.

*Charles Mayo*: Worry affects the circulation, the heart, the glands, the whole nervous system, and profoundly affects the health. I have never known a man who died from overwork, but many who died from doubt.

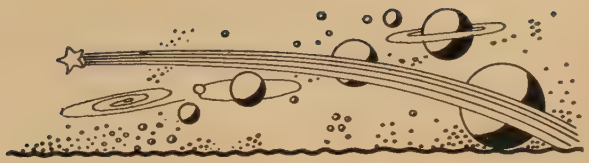
*Adlai E. Stevenson*: If we win men hearts throughout the world, it wi not be because we are a big countr but because we are a great countr Bigness is imposing. But greatness enduring.

*Emily Post*: The greatest asset th a man or woman or even a child ca have is charm. And charm cann exist without good manners—mea ing by this, not so much manne that precisely follow particular rule as manners that have been mad smooth and polished by the conti uous practice of kind impulses.

*Sheldon Shepard*: In every huma being, in every living creature, every inanimate object, in all ci cumstances, is some manifestation the presence of the Infinite Life an Light and Wisdom.

*Eugene O' Neill*: Our lives are mer ly strange dark interludes in th electrical display of God the Fathe

*Charles F. Kettering*: A man mu have a certain amount of intelligen ignorance to get anywhere.



# Quotes Of The Ages

*alph Waldo Emerson*: Serve and ou shalt be served. If you love and rve men, you cannot, by any hid- g or strategem, escape the remuner- ion.

*mes Truslow Adams*: There are ob- ously two educations. One should ach us how to make a living, and e other how to live.

*'alter Besant*: There is a book into hich some of us are happily led to ok, and to look again, and never re of looking. It is the Book of Man. ou may open that book whenever nd wherever you find another hu- an voice to answer yours, and an- ther human hand to take in your wn.

*liguel de Cervantes*: Historians ught to be precise, faithful, and un- rejudiced; and neither interest nor ar, hatred nor affection, should ake them swerve from the way of uth.

*ocrates*: No lasting harm can come a good man—in this world or in ny other world.

*Robert G. Ingersoll*: The history of civilization is the history of the slow and painful enfranchisement of the human race.

*Henry Ward Beecher*: No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not according to what he has.

*Henry Van Dyke*: There is no personal charm so great as the charm of a cheerful temperament. It is a great error to suppose this comes entirely by nature—it comes quite as much by culture.

*Oliver Wendell Holmes*: The great thing in this world is not so much where we are, but in what direction we are going.

*Epictetus*: In every feast remember that there are two guests to be entertained, the Body and the Soul, and that what you give the Body you presently lose, but what you give the Soul remains forever.

# *Memories Of My Youth*

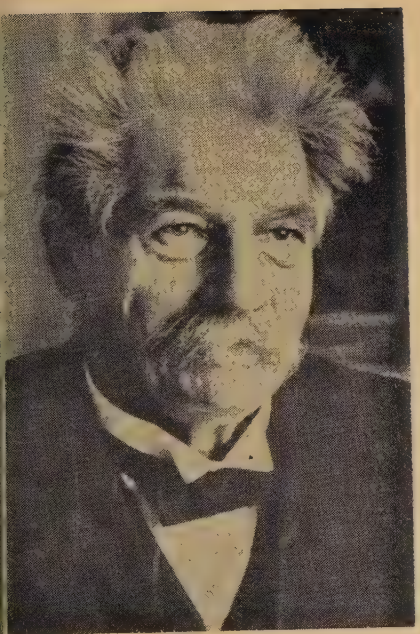
*Albert Schweitze*

I NEVER looked for trouble by being aggressive, but I liked measuring my bodily strength with that of others in a friendly tussle. One day on the way home from school I had a wrestle with George Nitschelm—he is now underground—who was bigger than I, and was supposed to be stronger, but I got him down. While he was lying under me, he jerked out, "Yes, if I got broth to eat twice a week, as you do, I should be as strong as you are!" I staggered home overcome by this finish to our play. George Nitchelm had, with cruel plainness, declared what I had already been obliged to feel on other occasions: the village boys did not accept me as one of themselves. I was to them as one who was better off than they were, the parson's son, a sprig of the gentry. The certainty of this caused me much suffering, for I wanted to be exactly like them, and not a bit better off. The broth became nauseous to me; whenever I saw it steaming on the table I could hear George Nitschelm's voice.

So I now watched most carefully to see that I did not make myself in any way different from the others. For winter wear I had been given an overcoat made out of an old one of my father's. But no village boys wor overcoats and when the tailor wa fitting it on and said, "By jove, Al bert, now you're a regular gentle man!" it cost me a big effort to kee back the tears. The day I was to wea it for the first time—it was for churc on a Sunday morning—I refuse point-blank, and there was an un pleasant scene.

My father gave me a box on th ear, but that did no good. They ha to take me to church without th overcoat and every time I was ex pected to wear it, it was the same tal over again. What a number of time I got the stick over this new garment But I stood firm.

That same winter my mother too me to Strassburg to visit an elderl relative, and she wished to use th visit as an opportunity for buying m a cap. In a fine big shop they trie several on me, and at last my mothe and the shopwoman agreed on handsome sailor's cap which I was t take for my own. But they had reck oned without their host. The cap dis pleased me altogether because n village boy wore a sailor's cap. Whe they went on pressing me to take thi one or that one from among all thos they had tried on me, I got into suc



passion that everybody in the shop an up to us.

"Well, what sort of a cap do you vant, you stupid lad?" the shop-voman shouted at me. "I won't have ne of your new-fashioned ones; I'll ave one like what the village boys vear." So a shop-girl was sent out, nd brought me from the unsaleable tock a brown cap that one could ull down over one's ears. Beaming vith joy, I put it on, while my poor nother had to put up with some cut-ing remarks and some contemptuous lances on account of her young duf-er. It hurt me that she had been put to shame before the townspeople on my account, but she did not scold me; it seemed as if she suspected that there was some real reason behind it all.

This stern contest lasted all the time I was at the village school, and poisoned not only my life but that of my father too. I would only wear fingerless gloves, because the village boys wore no others, and on week-days I would go out only in wooden clogs, because the village boys wore their leather boots only on Sundays. Every time a visitor came the contest was started afresh, for it was my duty to present myself dressed "suitably to my station in life." Indoors, indeed, I yielded in every way, but when it was a case of going out to pay a visit dressed as a "sprig of the gentry," I was again the intolerable creature who provoked his father, and the courageous hero who put up with boxes on the ear and let himself be shut up in the cellar. And it was a real grief to me to be so perverse with my parents. My sister Louise, who was a year older than I, had some understanding of what my ideas really were, and she was quite sympathetic.

The village boys never knew what I went through on their account; they accepted without emotion all my efforts not to be in any way different from them, and then, whenever the

slightest dispute arose between us, they stabbed me with the dreadful words, "Sprig of the Gentry."

The thought that I had been granted such a specially happy youth was ever in my mind; I felt it even as something oppressive, and even more clearly there presented itself to me the question whether this happiness was a thing that I might accept as a matter of course. Here, then, was the second great experience of my life, viz. this question about the right to happiness. As an experience it joined itself to that other one which had accompanied me from my childhood up, I mean my deep sympathy with the pain which prevails in the world around us. These two experiences slowly melted into one another, and then came definiteness to my interpretation of life as a whole, and a decision as to the future of my own life in particular.

It became steadily clearer to me that I had not the inward right to take as a matter of course my happy youth, my good health and my power of work. Out of the depth of my feeling of happiness there grew up gradually within me an understanding of the saying of Jesus that we must not treat our lives as being for ourselves alone. Whoever is spared personal pain must feel himself called to help in diminishing the pain of others.

We must all carry our share of the misery which lies upon the world. Darkly and confusedly this thought worked in me, and sometimes it left me, so that I breathed freely and fancied once more that I was to become completely the lord of my own life. But the little cloud had risen above the horizon. I could indeed sometimes look away and lose sight of it, but it was growing nevertheless: slowly but unceasingly it grew, and at last it hid the whole sky.

The decision was made when I was one and twenty. In that year, while still a student, I resolved to devote my life till I was thirty to the offices of preacher, to science, and to music. If by that time I should have done what I hoped in science and music, I would take a path of immediate service as man to my fellow men. What this path should be I counted on learning from circumstances during the interval.

The idea of devoting myself to the work of medical help in the colonies was not the first form that the resolution took. This one emerged after plans for giving other kinds of help had occupied my mind, and had been given up for the most varied reasons. Finally a chain of circumstances pointed out to me the road which led to the sufferers from leprosy and sleeping-sickness in Africa.

*—Excerpts from his book—Memoirs of Childhood And Youth*

# Thought Effects

*Julia Hempstead*

"NO THANK YOU, no more," said Edith Harmon to her hostess as she laid down her afternoon tea-cup. "But dear Mrs. David, what do you do to your rooms to make them feel so restful? I was feeling both tired and cross when I came in, and now I am rested and quite cheerful. There seems to be such an atmosphere of peace in them, I always feel it when I come."

"Yes, I know well what you mean, Edith. I always feel it too," responded Myra Woolcot, who was also calling. "It is just what you say—*restful.* I have often intended to ask Mrs. David what she did to them. How *do* you manage to achieve such a lovely effect?"

Mrs. David smiled, "I am very glad indeed to think my rooms help you, for that is just the aim I have in view, and it is encouraging to hear of the result of my work."

The girls looked rather puzzled and Myra exclaimed, "You mean you really do something to them, then?"

"Some years ago," continued their hostess, "I came in touch with the grand old philosophy of life, held by the ancients, and just as true today, which teaches that Unity is the law that underlies all life. It shows the responsibility of human beings for their thoughts, as well as actions, and for the effect these thoughts have upon other people. Since that time I have tried to mold my life on helpful lines, and what you feel in my rooms is the result of my effort. We continually people the space in which we live with pictures of the thoughts we think, which have as tangible an effect upon the inner atmosphere by which we are surrounded, as the aroma of that bouquet of violets and mignonette has upon the outer air, and is just as perceivable to our inner perceptions."

"Gracious! I have felt as if a pall were enveloping me in some rooms I have been in, but I never dreamt of connecting it with the thoughts of its owners. I never thought I was a moral atmosphere maker before," said Myra. "Still I cannot help seeing that what you say is true: some people do seem to be always supplied with a ready-made suit of mourning to drape over one's cheerful ideas."

"Certainly we do meet such unhappy people sometimes," said Mrs. David laughing, "and it is such a pity that they make themselves so un-

necessarily unhappy. Perhaps, now that these truths about ourselves are becoming better known, they will see the folly of their action, and amend their ways."

"I think it is beautiful to think that we can make our homes such centers of helpfulness," remarked Edith quietly. "And Mrs. David, would not the outer appearance of them assist as well? I do love pretty things, and the arrangement of color in your room always strikes me as being so harmonious, and those exquisite ferns and flowers you always have about; I never seem to see another room where there are so many *growing* flowers—pansies and daisies and all sorts of bulbs in pots dotted about—and when I look at them I seem to fancy they really enjoy being here, and I want to go and touch them and tell them I think they are lovely."

"I didn't know you had fancies like that," said Myra. "When I was a child I always thought 'the flowers' were alive."

"Everything in the world has a consciousness of its own kind," replied Mrs. David, "stones, and plants, as well as animals and man; but we were talking of the outward appearances of our rooms—they will certainly reflect our inner feelings and thoughts, and as we become more harmonious in our natures, so will our dwellings become more beautiful Ruskin gives a hint of that—"

"Yes, and Henry James speaks o the 'existence of ornament and pover ty of effect' of the present-day archi tecture," broke in Myra. "You have given us some interesting things to think of, dear Mrs. David; but if we are to have only good kind thoughts what about all the nasty, mean, self ish people,—you cannot mean we are to like them?"

"Oh, yes, she does," said Reggie Travers who had entered unobserved "This sister of mine," giving her an affectionate tap on the shoulder, "ex pects you to love everybody from tramp to king; it is Universa Brotherhood with her."

"Because Reggie sees fit to laugh at what he does not understand, but like a good many others unconscious ly accepts the benefits of, I must not allow you to think that I advocate or endorse in any way a careless or tolerant attitude towards vice—far from it! But while condemning evil acts in others, we need not add hatred of the unfortunate actor, nor go out of our way to gossip about the fail ings of others. For all they do, they must suffer, and if our action adds to the sum of the world's evil we shall suffer also; while if we do our duty in life well, we shall help them in time to help themselves through the power of our example, but the real

oint to bear in mind is that we are esponsible for what *we* do, not what thers do. Because Mrs. Somebody ills her room with doleful thoughts, m I to do the same in moaning over nd dwelling upon her action? Rather et me fill mine with thoughts of opeful cheer, that the real feeling that 'life is Joy' may spread abroad in the land." She spoke feelingly and her listeners responded sympathetically.

"I am with you there," said Reggie, " 'never hit a man when he is down' —it won't help him, and it does not improve you."

## WHAT TO LEAVE BEHIND

**SOMEBODY SAID to Socrates that a certain man had not in any way been improved by his travels. "I quite believe it," he replied; "he took himself along with him."**

**Moreover, though we are rid of the court and the market place, we are not rid of the chief vexations of our life. Ambition, avarice, irresolution, fear, and the lusts do not leave us, though we have changed our country. They will often follow us even into the cloister and the school of philosophy. Neither deserts, nor rocky caves, nor hair-shirts, nor fastings will rid us of them.**

**Wherefore it is not enough to get away from the people; it is not enough to change to another place. We must sequester and regain possession of ourselves. We carry our fetters along with us; it is not full freedom; we still turn our eyes to that we have left behind. The greatest thing in the world is to know how to belong to ourselves. —Montaigne**

**IDEAS ARE COSMOPOLITAN—They have the liberty of the world.—You have no right to take the sword and cross the bounds of other nations, and enforce on them laws or institutions they are unwilling to receive.—But there is no limit to the sphere of ideas. Your thoughts and feelings, the whole world lies open to them, and you have the right to send them into any latitude, and to give them sweep around the earth, to the mind of every human being.**

**—Henry Ward Beecher**

# EDITORIALS

## *Punishment And Capital Punishment*

*A Plea On The Grounds Of Justice, Mercy And Intelligence*

**It seems hard that when I have just started to learn my lessons on earth, I will not have the chance to benefit by them.**

THESE WORDS or thoughts are from a sad prisoner just before execution. He had been visited by some of the prison workers who had explained to him the simple truths as to the divine nature of man as taught in every religion and how the real Man is immortal and does not perish with the body; that divine justice does not requite us for our sufferings on earth by condemning us to greater sufferings in the next world. His lost self-respect had been regained and he now saw clearly before him the way in which he could make a new start and begin to undo his past mistakes. Thus this man who never before had had the help of wise and kindly advice, and whose mistakes in life had been due to this neglect, now for the first time realized his position and was put on his feet. Yet our obsolete and barbarous law ran its course and the man was ruthlessly thrust out of this world of his fellow-men into another world, where it is hoped that the God whose mercy we crave will be more merciful to him than we were.

No words could better convey the wrong inflicted by capital punishment than those which stand at the head of this editorial. The death penalty proves that we have no confi-

dence in our power to successfully cope with the murderer.

The custom, already abolished by many governments, survives by mere force of inertia; for it is quite out of keeping with the enlightenment of the times. It is neither reasonable nor humane; it offends at once our feelings and our judgment. The arguments offered in its favor are flimsy, sentimental, and in the nature of excuses. It does not act as a deterrant, and the reason is not far to seek. Men commit murder in the heat of passion or temporary madness. Murders are single acts, and murder is not a career; so that execution prevents a man from doing what he is not likely to do again, and still leaves other potential murderers alive. If capital punishment protects society, society could be just as well protected by keeping the criminal in confinement. Thus the argument from deterrence and the argument from protection alike, fail. We cannot, even if we would, plead our fear in justification. Revenge is not now considered as a tenable reason for punishment, even when we call it retributive justice or by another fine name. This can be left to eternal justice.

There remains the reformative side of punishment; and this, as is so well shown above, is out of the question altogether in the case of capital punishment.

A strong reason against the death penalty is the extreme uncertainty and capriciousness of the complex processes by which finally certain particular men are sifted out for this visitation. Why these particular men should be so treated, when there are so many more who are as bad and worse than they, but who have succeeded in evading the hands of the law—this must often have struck us as past comprehension. Take a man condemned to death, and you may find some citizen with nothing worse than a violent and uncontrolled temper, whom fate seems to have driven into the commission of a hasty act, regretted directly it was done. Why should this man be killed? Or perhaps he is a highwayman; and in this case he is but one out of hundreds of people who might equally well be executed if the law had chanced to get its hands upon them.

Criminals should be regarded as patients. That does not mean that we must treat them with unwise leniency. Such a course would not be kindness; instead of reforming them, it would make them worse. There need be no coddling. But there is such a thing as strong and wise discipline. Those who argue that mercy would be a mistake, do not show much confidence in our power to help one another. Nor do they show any practical wisdom. It is surely within the

powers of the present civilization to isolate criminals and care for them and use all reformative efforts upon them.

What in any case are the alternatives? We must either turn them loose again on society, unreformed, or made worse than ever, as so often happens; or we must confine them for life; or we must execute them. The best way to protect society against criminals is to reform the criminals. Therefore the reforms in our penal system must go hand in hand with reforms in the treatment of people before they get to prison. We must stop the manufacture of criminals. But, having manufactured them, to treat them in a way which does not reform them or petulantly to execute them—this does not show the wisdom which we so often boast of as an ornament of our civilization. We can do better.

When we execute a man we take no account whatever of the soul. This seems to argue that we do not believe in souls. In this case our religion is a cynical sham, since it does not influence our public polity but on the contrary, is flouted by it. Or how can we reconcile this polity with our religion? What principle of mercy or justice, such as we assign to God, or of wisdom, such as we arrogate to ourselves, does it contain?

According to all religious beliefs, man is first and foremost an immortal Soul, and the Soul is the real man. Do we destroy the man when we destroy the body? No, nor do we even destroy his lower nature. We perhaps merely liberate the virus of passions, and the evil thoughts go forth to infest the haunts of the living, and obsess other weak natures, thus giving rise to mysterious epidemics of crime, homicidal mania, and unaccountable impulses such as puzzle our magistrates and alienists. How is this for the protection of society?

The simple fact is we have committed a stupid blunder, like that of a naughty child which strikes the chair which has bruised it. We have committed an act of violence, outraged the laws of nature, and set in motion a new set of evil forces. We have deprived our fellow-man of his opportunity for learning the lessons of life and for amending his ways. Divine law will doubtless step in to remedy this wrong as far as may be, but its consequences must react on the perpetrators.

And how is society replenished? By the birth of new Souls into our midst. And whence come they? And to what do they come? As long as we make bad conditions for them to be born into, the breed of criminals will continue; nor will any amount of eugenics stop it, so long as we con-

inue to people the air with evil houghts and the aroma of evil deeds.

But it is on our own self-righteousness that we need to reflect. Who among us is worthy to cast the first stone? The plea of justice is sufficiently well answered in Portia's well-known pleading in *The Merchant of Venice*. "Earthly power doth then show likest God's when mercy seasons justice." The words of the Master also bid us judge not, that we be not judged. The plea of severity, as against undue leniency, that is so often advanced by those who assume the pose of stern justice, might better be made on the other side of the question. For to treat criminals as we do amounts to pampering them, since the treatment fosters their criminal propensities. Cannot we find a way to take care of them and reform them without pampering them, or is this beyond the reach of our wisdom?

The time is rapidly coming when we shall have to change all our ideas of punishment and criminal procedure, so as to bring them into line with the age. We shall have to realize that the appeal is always to our *mercy and dutifulness*. The criminal needs *help*. How long is it since the insane were treated as criminals? And what difficulty there was in changing that! It was the arduous work of determined and patient humanitarian reformers.

But public sentiment was changed as it will be on this criminal question. The particular enormity of the capital sentence serves well to bring the general question into prominence. And when we begin to protest against the death sentence, we begin to ask ourselves what leg we have left to stand on as regards punishment in general. We are all sinners together, in varying degrees and kinds, and need one another's help. If men could only band themselves together in mutual help as ably as they do in mutual repression, what results might be achieved.

On the grounds of Justice, of Mercy, and of Intelligence, we plead for such a change of opinion. The injustice of our punishments is a matter of general comment, and the above is an attempt to show some of the reasons for this injustice. We could be juster, if we really tried. The plea for mercy is one that can never fall unheeded upon those who feel their own need for mercy and who have any sense of common interest or impersonal intelligence. As for intelligence, it is sufficiently plain to thoughtful people in this age that capital punishment and many other punishments are not in keeping with

the intellectual advances we have made. And Justice, Mercy, and Intelligence find their common foe in Prejudice and Self-satisfaction.

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As we go to press, a campaign to halt capital punishment in California gained impetus in the wake of an abortive last-minute attempt to save a convicted kidnap-murderer from the gas chamber.

A bill to declare a moratorium on death sentences for a period of five years was already before the State Legislature at the time of this execution, when a twenty-eight-year-old accounting student went to his death in the San Quentin gas chamber for kidnap and murder.

Governor Goodwin B. Knight, who was cruising off the California coast aboard the aircraft carrier Hancock, was trying to hold up the execution to allow Attorney George T. Davis a final legal move on behalf of his client.

The events in which Governor Knight's phone call in an attempt to stay the execution came one minute too late stirred new support for the bill.

California Attorney-General Pat Brown, commenting on the young man's death, made a statement backing his suggested moratorium on the death penalty:

"Rather than being a deterrent, capital punishment has given official approval to the taking of life under certain circumstances. Those who have neither the money for continuing legal proceedings, nor the emotional publicity attractiveness of their cases, are summarily executed as a routine matter."

He said the five year moratorium on the death penalty would provide the State with figures to compare for the purpose of determining whether or not capital punishment is a deterrent to crime.

Assemblyman Lester A. McMillan of Los Angeles, author of the Moratorium bill and of another to abolish the death penalty, said that the man should have been executed under the law—but that the law is wrong. "There are prisoners walking around the yards at San Quentin who are guilty of the same crime for which this man was executed," he said.

He admitted that his bills face tough sledding in the Legislature, but added, "I think if all the legislators had to watch an execution, those bills would go through." McMillan has attended three executions himself.

A day later, speaking on a television program, Governor Knight said he would sign a bill to abolish the death penalty in California if the Legislature passes such a bill.

"If the legislature does not pass one of the bills now before it, which would abolish the death penalty, or if it fails to act on Attorney-General Brown's proposal for a five-year moratorium on executions to study the question, then ending capital punishment through initiative or referendum might be in order." He added, "Each execution, each request for clemency, is a most distressing and disagreeable experience."

State Senator Richard Richards, Los Angeles, in an address before the annual convention of the California Democratic Council, referred to capital punishment as a "remnant of the boiling vengeance of the Middle Ages."

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# *We've Got One Of Those "Coddling Prisons"*

*John C. Burke*

**Warden, Wisconsin State Prison, Waupun**

DO YOU KNOW WHAT? I'm just an ordinary citizen, but I'm upset because a fellow Jones stole my new $3,000 car in Milwaukee, wrapped it around a tree out in Oklahoma, and then got as far as California before he was apprehended. The county spent about $300 returning him. The county fed him in the county jail and absorbed the court costs. He was sent to prison up at Waupun with a 1 to 3 year sentence. He had it coming!

*Do you know what*? I figured after his sentence. "That will teach him." That will show him he can't go around stealing cars. He'll get punished!

*Do you know what*? I guess I was all wrong. We've got one of those "coddling prisons." Know what the prison did with him? I found out and I'll tell you. Right off the bat the chaplain got to feeling sorry for him, and the guy played the chaplain for a sucker. He hadn't been to church for years, but to make a good impression he started going to church. Not only that, but the chaplain fixed it so he could get out of work every Tuesday and Thursday afternoon for an hour to practice with the choir. Some punishment, eh?

*Do you know what*? This guy Jones is a smart cookie! He gave the educational director a song and dance

about being a good carpenter except that he was poor with figures. He tells a lot of guff about having quit school in the seventh grade and now feeling awful sorry, and hoping he can study arithmetic and maybe even learn to read blueprints while he is in the clink. The educational director went for his story in a big way—so then the guy takes off 2 half-days a week and goes to school. When he isn't singing or going to school he works with the carpenter and repair crew. Hard life, isn't it?

*Do you know what*? You haven't heard the half of it yet! I kept checking. This bird got to playing softball while in prison. All the big lug ever did on the outside was to play cards down in the cheapest joint in town. So the prison punishes him by letting him play softball 2 nights a week and every Saturday and Sunday. I'm not a revengeful guy, but I was almost happy when I heard he got hit in the kisser with a ball and got two teeth knocked out. Know what happened? They have a couple of dentists up there and I'll be darned if he didn't get to see one the next day—without a previous appointment. The way I heard it the doc says, "Jones, your teeth are a mess. It isn't only that two have been knocked out, but the rest are all shot, and what you need is a set of dentures." (Here is where I discovered the guy was being paid for his work at the prison.) No foolin', he was getting 35 cents a day. They made him pay for the materials for the new teeth, but what the heck—that only amounted to around $35. And me, who never stole a car, paid over $100 for a set just last week. I figured I'd heard everything, but. . . .

*Do you know what*? He gets the new teeth, has a checkup by the prison doctor, and then the officials call him in and ask, "Jones, how would you like to be sent to one of our forestry camps up in the northern part of the state?" How would he like to serve his time at a forestry camp up in Wisconsin's famous summer resort country? What a question! Don't leave me now. This isn't a fairy tale. I'm giving you the straight dope. It's the truth. See what I mean . . . "coddling" 'em!?

*Do you know what*? He went to that camp located over 200 miles from the prison. What's the place like? Man—that you should see! It's a new concrete block building with all modern conveniences—even inside plumbing. It's in a big state forest and built just back from the shore of a bend in the famous Flambeau River. Even Jones is shocked when he sees it. He never saw anything more pretty. There's no fences around it, the doors are never locked, there's no watch dogs, there's no guns, and only three civilians work there to super-

vise this camp of 50 prisoners. At night one civilian hangs around all night, but he goes to bed at 10 o'clock. One "con" stays up all night as night watchman! Maybe part of his job is to keep the public from coming in and stealing prison property!

*Do you know what*? Like I said before, when Jones was home in Milwaukee and out of work, or on vacation or having a day off, about all he did was play cards in the cheapest joint in town. So he isn't interested in fishing or swimming in that beautiful river that has plenty fish—that is, at first he isn't. But, son of a gun; he sees other guys sitting around at night tying flies and talking about the big one that got away and, sure enough he gradually gets interested. So now his punishment includes fishing up in Wisconsin's river and lake country. See what I mean!

*Do you know what*? For awhile he is in his glory! He seems to be really enjoying himself as he serves his time. But he starts to get irritable. He seems to be worrying about something. He's in a bad way. So the superintendent of the camp has him into his office for a little visit. Jones really gives him a story. His wife hasn't been writing regularly; the last letter he got, his wife said she was worried about their two boys because she couldn't handle them—they needed a father around. She was getting sick trying to make ends meet on the money the county was giving her and, well, she was just fed up with it all. The camp superintendent doesn't know that when the guy was home he never took his two boys anywhere. When they wanted him to take them to a ball game or go fishing, he couldn't be bothered—he was too busy—he had to go down to Sloppy Joe's for a beer and a game of cards. This superintendent didn't realize that Jones never took his wife anywhere. So. . . .

*Do you know what*? This camp superintendent writes a letter to the warden and tells all about Jones and his worries about his family. This old buck of a warden has been warden of the same prison for about 18 years, and was a probation and parole officer for about 7 years before that; but with all his experience he is still pretty gullible. So he grabs the phone and calls the head of the prison's social service department, and wants to know from him when he plans to visit the camp. It just happens he's leaving for the camp in a couple days, so the warden writes the camp superintendent and tells him to tell Jones to "keep his shirt on" and don't worry, because the social worker will see him in a couple days. So he does go up and see Jones and several other

prisoners. The social worker is a pretty sharp fellow but he gets taken in some also, I suspect. Well anyway, he tells Jones he will find out about the family. Well, sir, the day he gets back from the camp a field worker from the Milwaukee office of the probation and parole bureau is at the prison seeing several men who will be going out on parole soon. So the social worker tells him all about Jones, and the guy says he will go see Mrs. Jones and the two boys and see what the pitch is. He has a good visit with them and tells how well Jones is getting along and how anxious he is to get home to them. By the time he leaves, the wife has promised to write Jones and the two boys figure they better put in a note also and maybe find out if dad really is getting to be a good fisherman. So this probation and parole officer sends a note to the prison about his visit.

*Do you know what*? The next day the social worker and the warden are chewing the fat about this and that and the problem of Jones is mentioned. Wouldn't you know it? The warden says he is going up to the camp and while he is there he will see Jones. The way I get it, Jones is "tickled pink" after the warden gives him the dope. But this warden, he doesn't stop there. He gets to asking Jones about when he is up for parole and what his plans are. You see, they don't only coddle them in prison, but they want to get them out before they finish their sentence.

*Do you know what*? You might have known it! Sure as anything, along comes the parole board in a couple months and paroles him. They listen to all this guff about how Jones is back interested in and practicing his religion, how he has studied like a trooper and has the math and blueprint reading to go with his carpentry, how he's learned to be interested in wholesome recreation—and, by golly, they read some of the letters he has been getting from his wife and the kids, and they figure the family situation looks good right now.

*Do you know what*? Here this no account Jones steals my car, smashes it all to pieces, gets a 3 year sentence, spends 1 year in the main prison and 6 months in a nice forestry camp where he can fish and swim and enjoy life, and he's out on the street on parole in half of 3 years. Oh, well —he'll be back! He won't stay out of trouble. If they'd "punished" him like prisons should he might have "learned his lesson," but after this "coddling" business he will figure it's a joke.

*Do you know what*? Of all the things to happen! I go to work this morning on that construction job over on Fifteenth Street and who do you suppose is the new carpenter

working next to me, building forms. It's Jones! I'm fit to be tied. But I figure — oh, well, I might as well make the best of it. He won't last. I get charitable-like and after work suggest we stop in at the corner tavern and have a beer. Was I taken back when he said, "Gosh, thanks, but I can't tonight. I'm going over to try out for a neighborhood softball team." That rascal makes the team, too, and it's a sight for sore eyes to see him out there playing, with his wife all dolled up sitting on the sidelines cheering. But those two boys—they're the ones you should watch. They're as happy and proud as all get-out. Who are the happiest kids in the park when Jones makes the only home run of the game? Who are the happiest kids for 50 miles around when, in the last half of the last inning, the opposition is up to bat, with Jones' team one run ahead, with the bases full and two out and the heavy hitter up, and he hits what should be a double—only it isn't, because Jones leaps in the air to catch the ball and save the game? Hell, man! Even I cheered! Maybe Jones is an "ex-con," but I was proud of him tonight.

*Do you know what*? The boys tell me Jones has gone high-hat on them. He hasn't been over to Sloppy Joe's for a game of cards since he got home a year ago. I'll tell you another thing. That Jones, with the experience and training he got in carpentry at the prison, is one darn good carpenter. It will be hard to keep him from being a foreman pretty soon. I guess I'm getting to be a "coddler" myself. Don't tell anyone, but last Saturday night my wife and I had the Joneses over for supper. I didn't even lock the car before they came. "Theyre good people."

*Do you know what*? We invited the Joneses and their kids to join us and our kids on a picnic next weekend. They turned us down. Know why? Maybe you guessed it. I got a sneaking notion it was coming when one of my kids came home and said he'd learned how to tie flies over at Jones' house. The Joneses have gone on vaction. Pa, ma, and the two boys loaded their old car (paid for—not stolen) full of fishing junk, and by now they must be halfway along on their trip up north to spend a week at a cottage not over 10 miles from the prison forestry camp where, thank goodness, Jones was so well "coddled." —*Federal Probation*

# *A Foreign Policy For All Americans*

EVERY AMERICAN upholds American foreign policy when he thinks and acts in accordance with the American faith.

He is helping to show America's true face to the world when he shows sympathy for the aspirations of all people to national freedom and equality; when he looks down on no one because he is poor, or backward, remembering that a century ago Europeans looked down on us for that reason; when he looks for things to praise rather than blame, and to encourage, rather than deplore. He is representing America when his heart, as well as his purse, is generous. He represents America when he finds no sympathy with force and brutality, for whatever reason it is employed. He is representing America and furthering the only possibly successful American foreign policy whenever he shows that he believes that power can be properly used only to support such standards of justice and law as already exist and to promote their extension and refinement.

He is representing America and furthering American foreign policy when he thinks and acts patiently, when he keeps in mind the convulsions shaking this epoch, without losing his faith that in basic matters more things unite than divide mankind; that the love of freedom is universal, as is the desire to lift oneself out of darkness into light, out of ignorance into knowledge, out of squalor into decency, out of sickness into health, out of perpetual danger into security, and out of ever-pending war into peace.

There is no country I have visited in the world where these desires are not manifest at every turn. And those who go with this tide in the affairs of men, whatever the setbacks and frustrations, will not fail—not in the long run. —*Dorothy Thompson, Ladies' Home Journal, March,* 1957.

**SOLEMN MEANING**

**THE SACRED POEM of our own hearts is writ in invisible ink; and only when the lamp of other lives brings its warm light near do the lines steal out, and give their music to the voice, their solemn meaning to the soul. —James Martineau**

# 'My Left Foot . . .'

*Christy Brown*

*This is the story of Christy Brown. In fact the first chapter of his autobiography is written, not with his useless hands, but with his left foot. From birth onwards, Christy was so paralyzed that if it had not been for the tremendous persistence of his extraordinary mother he would probably have been shut away and imprisoned in a home for mentally defective children and never never have escaped. Due, however, to his mother and the acceptance of him as an ordinary member of the family by all his many brothers and sisters, he was able to remain at home, to learn, to read and to write with his left foot.*

*I can only quote Dr. Robert Collis who identified himself completely with Christy Brown through all the painful years of the metamorphosis from the chrysalis condition, in which he met Christy Brown, to his rehabilitation as a writer and a positive artist. "Seldom, except in the great story of Helen Keller and Anne Sullivan, has a crippled, blind or deaf person been able to lift the curtain that hangs around the lives of so many of our less fortunate brothers and sisters and let us see within. . . . For me the whole experience has been an extraordinary revelation and a proof of the amazing power of the spirit of man to overcome the impossible, and perhaps, most of all, the utmost need of the human soul to escape from every sort of prison."*

*This record of one man's undying battle is published by Becker and Warburg, London.* 1954. *(GD)*

MINE WAS A difficult birth, I am told. Both mother and son almost died. A whole army of relations queued up outside the hospital until the small hours of the morning waiting for news and praying furiously that it would be good.

After my birth, mother was sent to recuperate for some weeks and I was kept in the hospital while she was away. I remained there for some time, without name, for I wasn't baptized until my mother was well enough to take me to church.

It was mother who first saw that there was something wrong with me. I was about four months old at the time. She noticed that my head had a habit of falling backwards when she tried to feed me. She attempted

to correct this by placing her hand on the back of my neck to keep it steady, but when she took it away it would drop back again. That was the first warning sign. She became aware of other defects as I grew older. She saw that my hands were clenched nearly all of the time and were inclined to twist behind my back; my mouth couldn't grasp the nipple of the bottle because even at that early age my jaws would either lock together tightly, so that it was impossible for her to open them, or they would suddenly become limp and fall loose, dragging my whole mouth to one side. At six months I could not sit up without having a mountain of pillows around me; at twelve months it was the same.

Very worried by this, mother told my father her fears, and they decided to seek medical advice without any further delay. I was a little over a year old when they began to take me to hospitals and clinics, convinced that there was something definitely wrong with me; something which they could not understand or name, but which was very real and disturbing.

Almost every doctor who saw and examined me, labelled me a very interesting, but also a hopeless, case. Many told mother very gently that I was mentally defective and would remain so. That was a hard blow to a young mother who had already reared five healthy children. The Doctors were so very sure of themselves, that mother's faith in me seemed almost an impertinence. They assured her that nothing could be done for me.

She refused to accept this truth—the inevitable truth as it then seemed—that I was beyond cure, beyond saving, even beyond hope. She could not and would not believe that I was an imbecile, as the doctors told her She had nothing in the world to go by, not a scrap of evidence to support her conviction that, though my body was crippled, my mind was not. In spite of all that the doctors and specialists told her, she would not agree. I don't believe she knew why—she just knew without feeling the slightest shade of doubt.

Finding that the doctors could not help in any way beyond telling her not to place her trust in me, to forget that I was a human creature; in other words to treat me as something to be fed and washed and put away again, mother decided there and then to take matters into her own hands. I was her child and therefore part of the family. No matter how dull and incapable I might grow up to be, she was determined to treat me on the same plane as the others, and not as the 'queer one' in the back room who was never spoken of when there were visitors present.

That was a momentous decision as ar as my future life was concerned. t meant that I would always have ny mother on my side to help me ight all the battles that were to come nd to inspire me with new strength hen I was almost beaten. But it asn't easy for her because the rela- ives and friends had decided other- ise. They contended that I should be aken kindly, sympathetically, but not eriously. "For your own sake," they old her, "don't look to this boy as ou would to the others, it would nly break your heart in the end." uckily for me, mother and father eld out against the lot of them. Mother was not content just to say hat I was not an idiot, she set out o prove it, not because of any rigid ense of duty, but out of love. That is vhy she was so successful.

At this time she had the five other hildren to look after besides the difficult one,' though as yet it was iot by any means a full house. There vere my brothers Jim, Tony and Paddy, and my two sisters, Lily and Mona; all of them very young, just n year or so between each of them, o that they were almost exactly like teps of stairs.

Four years rolled by and I was now ive, and still as helpless as a newly- born baby. While my father was out it bricklaying earning our bread and butter for us, mother was slowly, patiently pulling down the wall, brick by brick, that seemed to thrust itself between me and the other children, slowly, patiently penetrating beyond the thick curtain that hung over my mind, separating it from theirs. It was hard, heart-breaking work, for often all she got from me in return was a vague smile and perhaps a faint gurgle. I could not speak or even mumble, nor could I sit up without support on my own, let alone take steps. But I wasn't inert or motionless. I seemed indeed to be convulsed with movement, wild, stiff, snake-like movement that never left me except in sleep. My fingers twisted and twitched continually, my arms twined backwards and would often shoot out suddenly this way and that, and my head rolled and sagged sideways. I was a queer, crooked little fellow.

Mother tells me how one day she had been sitting with me in an upstairs room, showing pictures from a big storybook that I had been given at Christmas and telling me the names of the different animals and flowers trying, without success, to get me to repeat them. This had gone on for hours while she talked and laughed with me. Then at the end of it she leaned over me and said gently into my ear:

"Did you like it, Christy? Did you like the bears and monkeys and all

the lovely flowers? Nod your head for yes, like a good boy."

But I could make no sign that I understood her. Her face was bent over mine, hopefully. Suddenly, involuntarily, my queer hand reached up and grasped one of the dark curls that fell in a thick cluster about her neck. Gently she loosened the clenched fingers, though some dark strands were still clutched between them.

Then she turned away from my curious stare and left the room, crying. The door closed behind her. It all seemed hopeless. It looked as though there was some justification for my relatives' contention that I was an idiot and beyond help.

They now spoke of an institution.

"Never!" said my mother almost fiercely, when this was suggested to her. "I know my boy is not an idiot. It is his body that is shattered, not his mind. I am sure of that."

Sure? Yet inwardly, she prayed God would give her some proof of her faith. She knew it was one thing to believe but quite another thing to prove.

I was now five, and still I showed no real sign of intelligence. I showed no apparent interest in things except with my toes—more especially those of my left foot. Although my natural habits were clean, I could not aid myself. In this respect my father took care of me. I used to lie on my back all the time in the kitchen or, on bright warm days, out in the garden, a little bundle of crooked muscles and twisted nerves, surrounded by a family that loved me and hoped for me and made me part of their own warmth and humanity. I was lonely, imprisoned in a world of my own, unable to communicate with others, cut off, separated from them as though a glass wall stood between my existence and theirs, thrusting me beyond the sphere of their lives and activities. I longed to run about and play with the rest but I was unable to break loose from my bondage.

Then, suddenly, it happened! In a moment everything was changed, my future life molded into a definite shape, my mother's faith in me rewarded and her secret fear changed into open triumph.

It happened so quickly and simply after all the years of waiting and uncertainty, that I can see and feel the whole scene as if it had happened last week. It was the afternoon of a cold, grey December day. The streets outside glistened with snow, the white sparkling flakes stuck and melted on the window-panes and hung on boughs of the trees like molten silver. The wind howled dismally, whipping up little whirling columns of snow that rose and fell at every fresh gust. Over all, the dull, murky sky stretched

ike a dark canopy, a vast infinity of reyness.

Inside, all the family were gathered ound the big kitchen fire that lit ip the little room with a warm glow nd made giant shadows dance on the valls and ceiling.

In a corner Mona and Paddy were itting huddled together, a few torn chool primers before them. They vere writing down little sums on an ld chipped slate, using a bright piece f yellow chalk. I was close to them, ropped up by a few pillows against he wall watching.

It was the chalk that attracted me o much. It was a long, slender stick f vivid yellow. I had never seen anyhing like it before and it showed up o well against the black surface of he slate that I was fascinated by it s much as if it had been a stick of gold.

Suddenly I wanted desperately to lo what my sister was doing. Then—without thinking or knowing exactly what I was doing, I reached out and ook the stick of chalk out of my sister's hand—with my left foot.

I do not know why I used my left oot to do this. It is a puzzle to many people as well as to myself, for, although I had displayed a curious interest in my toes at an early age, I had never attempted before this to use either of my feet in any way. They could have been as useless to me as were my hands. That day, however, my foot, apparently on its own volition, reached out and very impolitely took the chalk out of my sister's hand.

I held it tightly between my toes, and acting on an impulse, made a wild sort of scribble with it on the slate. The next moment I stopped, a bit dazed and surprised, looking down at the stick of yellow chalk stuck between my toes, not knowing what to do with it next, hardly knowing how it got there. Then I looked up and became aware that everyone had stopped talking and was staring at me silently. Nobody stirred. Mona, her black curls framing her chubby little face, stared at me with great big eyes and open mouth. Across the open hearth, his face lit by flames, sat my father, leaning forward, hands outspread on his knees, his shoulders tense. I felt the sweat break out on my forehead.

My mother came in from the pantry with a steaming pot in her hand. She stopped midway between the table and the fire, feeling the tension flowing through the room. She followed their stare and saw me, in the corner. Her eyes looked from my face down to my foot, with the chalk gripped between my toes. She put down the pot.

Then she crossed over to me and knelt down beside me, as she had done so many times before.

"I'll show you what to do with it, Chris," she said very slowly and in a queer, jerky way, her face flushed as if with some inner excitement.

Taking another piece of chalk from Mona, she hesitated, then very deliberately drew, on the floor in front of me, the single letter 'A'.

"Copy that," she said, looking steadily at me. "Copy it, Christy."

I couldn't.

I looked about me at the faces that were turned towards me; tense excited faces that were at that moment frozen, immobile, eager, waiting for a miracle in their midst.

The stillness was profound. The room was full of flame and shadow that danced before my eyes and lulled my taut nerves into a sort of waking sleep. I could hear the sound of the water-tap dripping in the pantry, the loud ticking of the clock on the mantelshelf, and the soft hiss and crackle of the logs on the open hearth.

I tried again. I put out my foot and made a wild jerking stab with the chalk which produced a very crooked line and nothing more. Mother held the slate steady for me.

"Try again, Chris," she whispered in my ear. "Again."

I did. I stiffened my body and pu my left foot out again, for the thir time. I drew one side of the letter. drew half the other side. Then th stick of chalk broke and I was lef with a stump. I wanted to fling i away and give up. Then I felt m mother's hand on my shoulder. tried once more. Out went my foo I shook, I sweated and strained ever muscle. My hands were so tightl clenched that my fingernails bit int the flesh. I set my teeth so hard tha I nearly pierced my lower lip. Every thing in the room swam till the face around me were mere patches o white. But—I drew it—the letter "A." There it was on the floor before me Shaky, with awkward, wobbly side and a very uneven center line. But i was the letter 'A.' I looked up. I sav my mother's face for a moment, tear on her cheeks. Then my fathe stooped down and hoisted me on t his shoulder.

I had done it! It had started—th thing that was to give my mind it chance of expressing itself. True, couldn't speak with my lips, but no I would speak through something more lasting than spoken words—th written word.

That one letter, scrawled on th floor with a broken bit of yello chalk gripped between my toes, wa my road to a new world, my key t mental freedom. It was to provide

ource of relaxation to the tense, aut thing that was in me, panting for expression behind a twisted mouth. —*Social Welfare*

# Liberty Involves Responsibility

*Arthur L. Young*

. . 'FREEDOM embraces the responsibility of choice.' Here is a challenge which constantly confronts every American citizen. It may occasionally prove a disheartening and costly experience both from the mental and financial standpoint, but it may at the same time add appreciably to one's wisdom and contentment, to his courage and fortitude.

It is all too true that the distant field, through the mirage of dissatisfaction, may often appear greener, richer, happier. Our measure and appreciation of such assets and advantages as presently enjoyed may be short of their true value, while our estimate of the distant attractions is magnified beyond actuality. We may be lured into the surrender of the blessings in hand through the fascinating picture of golden shores far away. We often barter, through covetous discontent, the truly priceless gems for the magnified, deceptive imitations.

There is much wisdom in the old adage, "Be not dissatisfied but forever unsatisfied." Dissatisfaction is really a serious affliction. It becomes a cancerous disease if deeply rooted, affecting adversely both the mental and physical functions and faculties. It grows into a frustrating burden and a heavy handicap to health, success and happiness. The UNsatisfied, aspiring or expectant state is invariably a manifestation of confidence, faith, anticipation and belief in a better future, with a constant incentive toward achievement.

**NO LOCALITY in this great land of America has any monopoly on the seed and harvest in service and success, health and happiness, fame and fortune, life and liberty. All these reside, not so much in the locale of the land, but rather in the CHARACTER of the man. Territory is but the body of a nation. The people who inhabit its hills and valleys are its soul, its spirit, its life. —James A. Garfield**

# Community Development In India

*Carl C. Taylo*

*Extracts from a Report entitled "A Critical Analysis of India's Community Development Program." Dr. Carl C. Taylor is an eminent American Rural Sociologist, backed by a lifetime of experience in community development programs in all parts of the world. This report is the result of a detailed study made by Dr. Taylor when he was in India recently as the Ford Foundation Consultant on Community Development.*

IT MAY APPEAR audacious for one to assume to describe and explain the genius of India's Community Development Program to those who are administering the program. First, I need to have clearly in mind, as criteria by which to appraise the program, the stated objectives of the program and the methods designed for carrying it out. Second, I want to give exposition to the fact that although India has borrowed much from extension programs in other countries, she has wrought out both methods and administration of a program which are uniquely usable in other so-called "under-developed countries."

Local problems are the chief concern of village people and the solution of these problems ranks second to no other problems in India's plans for progress. Inspired and dedicated local groups can contribute more to the solutions of these problems than can any other individuals or group in the nation. India has, therefore determined that organized villages shall not only choose the priorities in which their problems shall be tackled, but that they shall have major responsibility for the solution of these problems. Because of this fact village people are helping to choose the direction and the goals of the nation's progress. Each village community decides what it needs and wants and then mobilizes its man power, ingenuity and enthusiasm to meet these needs. It develops its own people and its own village and thus lays the chief foundation stone in India's program of progress.

Community Development is the method by which people who live in local villages or communities are involved in helping to improve their own economic and social conditions and thereby become effective working groups in programs of national de

elopment. The adoption of this meth-
d is based upon a knowledge that
illagers who in the past have seemed
) be lethargic and not interested in
hange will become dynamic if they
re permitted to make decisions con-
erning, exercise responsibilty for,
nd are helped to carry out projects
nd programs for improvement in
heir own villages. . . .

India's program is unique in that
is both a Community Development
nd an Extension Program. It is a
ommunity Development Program in
hat its major objective is to develop
nore than five hundred thousand
illage communities by methods
which will stimulate, encourage and
id villagers themselves to do much
f the work necessary to accomplish
his objective. It is Extension Pro-
ram in that it develops channels
etween all higher centers of informa-
ion and villages, and develops
rained personnel to carry agricultur-
l, health, education and all other
ypes of scientific and technical
nowledge to more than two hundred
nd seventy-five million villagers liv-
ng in hundreds of thousands of vil-
ages.

The genius of the program is not
n its magnitude of population and
eographic coverage or in the great
mount of personnel it must employ.
t is in the way in which it has al-
eady reached more than one hundred
thousand villages without a large body of highly trained technicians, and without adequate funds to employ them had they been available. It is not a perfect program but it is a program by which changes of many kinds have been initiated in India and can be initiated in other countries which are not strong financially, not rich in highly trained personnel, and in which the vast majority of peasants, who must be reached and helped, can neither read nor write and therefore cannot be reached by ordinary means of communication. The designed patterns of the program are that villagers with secondary or middle school education are carefully selected and trained to work in villages as multiple-purpose, first-aid, technical assistance to villagers and village groups. These Village Level Workers are supported by a much smaller number of college trained technicians who can help the village workers and villagers with more advanced technical know-how than village high school graduates can be expected to have. All technical services of the Government channel their aid to the villagers through these echelons of personnel.

The Community Development Program in India is the most gigantically planned and governmentally administered program of its kind in the history of the world. It has plan-

ned and tried some things which have never been tried before, probably the most significant being that of channeling technical and material assistance from all departments and agencies of the Government down to the villagers through a co-ordinated and integrated scheme of Extension administration. It has tried some things which I believe it could have known would not work well, had it known more about what have been the experiences gained elsewhere in the world, and had it known of the fairly well validated large body of technical knowledge concerning group formation and community mobilization. It has had success which, if carefully described, will not only guide its program in the future but will be a great contribution to other countries, especially to developing countries which want, or need, to use Community Development Extension methods and programs of development. . . .

Administration is said to consist of the mobilization, organization, and management of materials, men and money. In a people's program the greater part of the administration's task is that of mobilizing, organizing, and managing men. It is not so much the exercising of authority, or even the delegation of authority, as it is the development of initiative and responsibility on the part of leaders of loca groups. Because this is the main pur pose of the Community Developmer Program, it is the main task of thos administering the program.

It is probably fairly easy for thos attempting to direct a Communit Development Program to understan the social dynamics of voluntaril organized local community group But it is also easy for them uncon sciously to interfere with the proces es which are developing these dynam ics. They can safeguard against suc interference only by letting the peo ple themselves choose the ends for th gaining of which they will willingl join hands. In attempting to involv a great number of persons in gainin desired common ends, there is n acceptable alternative to letting ther choose the ends and then aiding ther to organize their self-help effor successfully to do the things they wan to do. Most members of village com munities will willingly cooperate i carrying out a project which the helped to decide to undertake. Mos of them, however, probably con sciously or unconsciously, resent hav ing someone else prescribe the exten of their personal cooperation an determine the time when and th schedule by which they shall partic pate. A community is not like a army platoon that marches in locke step or tight formation, much les

the command of a sergeant or her titled leader. . . .

In a Community Development, or ıy other program which depends ɔon the volunteer and creative ef- rt of millions of persons and hun- eds of thousands of widely dis- ersed groups, most day-by-day, and en month-by-month, decisions must e made locally. Because of this, open ıd ready channels of administrative ɔmmunication travelling upward are r more important than those travel- ng downward. There is far greater ed that those functioning in higher helons of administration know what needed to implement decisions ıade by imperative necessity in local reas ,than there is that those func- oning in local areas know what some ɔp level administrator and his ffice staff have reasoned out. Only attention is kept sharply upon the ıct that every item and action in the ommunity Development Program ıust be carried out at the village vel and that every agricultural prac- ce adopted must be done by indi- idual villagers or village groups, ill administrators have a clear con- ept of the roles that must be played y those far down the administrative adder.

The many tedious tasks of ad- ninistration and the need for sure nd expeditious decisons very often ead top administrators to forget that the chief justification of their part in the program is the implementation of people's activities. Effectively organized administration, as imperative as it is, tends to strait-jacket people's otherwise dynamic, creative initiative and action. Legal procedure, allocation of funds, and administrative directives tend to knock the edges off local creative impulses and personal zest for action. Administration in and of itself cannot catalyze the giant dynamic that resides in the hopes and aspirations of three hundred and seventy million people. All it can do is to help implement this developing dynamic. . . .

While India is not the only, and was not the first, country to launch and operate a Community Development Program, it is the only country in which there is something approaching a Community Development Movement. Movements arise out of latent bodies of discontent which are so deep and widespread that any prospect of alleviation or remedy immediately mobilizes the concern of masses of people. The long-standing poverty and low levels of living of millions of Indian villagers undoubtedly fostered a body of latent discontent. When a Community Development Program began definitely to prove that it was seriously tackling the roots of this discontent, the response and expectations of the people

began to develop many of the characteristics of a movement. . . .

One of the techniques of a movement is the coining of slogans which, if repeated often enough, create the impression that all that is needed is to do one or a few things and conditions will be remedied. This creates imbalances among the many things that must be done to improve conditions. The Indian Community Development Program has made citizens in all geographic areas and on all levels of life aware that great reforms in rural life are afoot and moving far and fast. But it has tended to stimulate furious activity to accomplish visible and spectacular physical results, sometimes to the detriment of patient but sure mobilization of the human resources and the improvement of the productive factors of one after the other of its 558,000 villages. The greatest asset of Community Development is not that it has grown into a movement but that it is a method by which all the technical services of Government can be channeled down to meet and assist the gigantic developing potential power of hundreds of thousands of effectively organized village groups. . . .

The unique genius of India's Community Development—Extension program is based on the knowledge that Extension work can best be done by use of group methods; that adoptic of improvement practices by inc viduals will be more rapid if orga ized groups assume responsibility fo the spread of these practices. Exte sion consists of any and all metho by which scientific and technic knowledge is carried to, and learne by, individuals and families, and inculcated into their daily practice Whether a practice is some improv ment in agricultural or cottage i dustry production, better health h bits, better nutrition or adult edu tion, it is either individuals or fam lies who must learn the improveme methods. Unless group methods he to increase the number and the spe of individuals adopting improveme practices they make no contributi to an Extension program. . . .

Community Development is, ho ever, more than an additional Exte sion method. It consists of any ar all methods by which local commu ty groups organize to promote ar carry out any and all types of pr jects which will improve the life ar work of individuals, families, and t community as a whole. Some of the projects require a great deal of a sistance from Extension specialist Some of them require nothing mo than the mobilization and effecti organization of the manpower and i genuity which resides in the village themselves. The only Extension sp

alist required for furthering such obilization and organization is a erson with expert and practical nowledge of processes of group for- ation and community mobilization. ecause there is such tremendous otential in the effectively mobilized anpower and ingenuity of the rural eople of India, everything possible hould be done to help them to be- ome effective, constitute the techni- al know-how of Community De- elopment. These methods will be pplied effectively only if it is recog- ized that the objective and the ac- omplishment must be the specific levelopment of each of India's 58,000 villages. A knowledge that ach village is the unit of communi- y action is as important as is the nowledge that the individual or the amily is the unit of action for the doption of specific technical prac- ices.

The first step in Community De- velopment is systematic discussion among members of the local com- munity of their commonly felt needs. It is only when discussions are syste- matic, even though among a relatively few representative persons or fami- lies, that analysis of important com- monly felt needs is accomplished. Such discussion is readily induced when local villagers have cause to be- lieve that any organized self-help ef- forts on their part will be encouraged and assisted by their government or some other dependable agency.

The second step in Community Development is systematic planning to carry out the first self-help undertaking that has been selected by the community. Systematic planning for aided self-help community undertakings leads to the selection of the type of first project which, because it is practically feasable, will mobilize the local manpower and ingenuity of those living in the community. It leads to the actual task of enlisting persons who will contribute their labor and talents, and often materials and money, to carry out the Project. It accomplishes realistic and responsible thinking about what should be and what can be done. It is a step that starts to mobilize the community to do something for itself.

The third step in Community Development is the almost complete mobilization and harnessing of the physical, economic, and social potentialities of local community-groups. Once a goodly sized organized local group starts working on a project which if completed will yield obvious and early benefits to the whole community, members of the community who have thus far been only mildly interested or even skeptical, start contributing to its successful completion.

The fourth step in Community Development is the creation of group

or community aspirations and the determination to undertake additional community improvement projects. Until this step is taken the universal problem of how to get local villages and villagers to desire and initiate improvements is not solved. Many community organizations promoted by outsiders never take this step. But there are both good physical and sociological reasons why the majority of community-groups, which have come into existence and progressed by taking the three previous steps, do take this fourth step. The physical reason is there are other improvements which need to be undertaken which are within the now developed competence of the group. The sociological reason is that every human group that has successfully accomplished worthwhile undertakings is proud of itself and tends to seek out and do other things to justify and feed its group pride. . . .

No other country in the world is so heroically attempting to develop hundreds of millions of local people and hundreds of thousands of local communities by democratic methods as is India. The magnitude of this undertaking should not obscure the basic fact that the successful processes for developing one local community after another are the same whether there are one thousand or five hundred thousand communities to be developed. The providing of trained local workers, the local groups to accept responsibility, and the development of local leaders are the necessary components of a sound local community program everywhere in the world.

For most of the problems which villages in India face there is need for outside assistance. The first assistance needed is for a consultant to help them know about all sources of assistance available to them, but more importantly to interpret their needs and desires to others. The description of the Village Level Worker as "the friend, philosopher and guide" of local groups is a quite perfect description of the qualifications of this needed consultant. He, however, can never play the role of a natural group leader. He can be effective in his role as a consultant and as a bridge between the group and others only if he knows who the natural group leaders are and works with groups through them. He cannot be with all groups at all their formal meetings, much less is he able to participate in all the many conversations which members carry on informally among themselves as they meet each other day by day. No consultant, no matter how good a friend or guide he is, is a real member of any of the groups.

There is altogether too much faith
some supposed esoteric capacities
outside leaders and altogether too
tle understanding of the social fact
at groups have natural leaders of
eir own. These persons may not
called leaders by either the other
embers of the group or by them-
lves. But they are silently trusted,
d they are the persons, undoubted-
hundreds of thousands of them
ing in Indian villages, who can
ad millions of villagers to more ef-
ctive and more zestful activities
an can any other equal number of
rsons in the nation. If and when
ese leaders are identified, utilized
d developed it will need to be kept
arply in mind that they are leaders
local groups, not leaders of any
d every type of thing that others
ant local groups to do.

In local communities as sharply
ratified as Indian villages are, there
e few overlapping memberships in
ecial interest groups. In fact most
nall groups are caste groups, not
ue special interest groups at all.
ne of the ways to secure overlap-
ping group membership would be to promote special interest groups in the field of recreation, adult education, home beautification, and so forth. But because the small groups of villagers are relatively exclusive, an overhead organization which is promoting and doing things that are of equal importance to members of all groups would probably do more than anything to dilute or over-ride boundaries.

The greatest asset of a community organization that is wise enough to enlist the cooperation of all groups which exist in the village, is that it thereby discovers and uses a great many group leaders. If it tries to usurp the roles of other groups, it restricts the roles of their leaders and very often incurs their enmity. It should be taken for granted that there are hundreds of thousands of local group leaders in Indian villages. Nothing is more important in the community development program than to locate, use, and develop them.

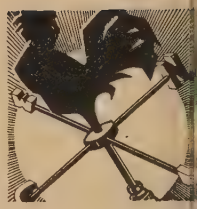
—*Kurukshetra*

—o—

**NO MAN CAN RISE superior to his individual failings without lifting, be it ever so little, the whole body of humanity, of which he is an integral part. In the same way no one can sin, nor suffer the effects of sin, alone. In reality there is no such thing as "Separateness;" the nearest approach to that selfish state which the laws of life permit is in the intent or motive.**

**—H. P. Blavatsky**

# WEATHER VANE



A breath of Will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale, and it is the wind which blows the world into order and orbit.—Emerson.

## AN EFFORT TO SOLVE THE AMERICAN INDIAN PROBLEM

Robert M. Hutchins, president of The Fund for the Republic, announced the establishment of a five man commission to make a broad study of the rights and responsibilities of the American Indian. An initial grant of $100,000 has been made to finance the study.

O. Meredith Wilson, president of the University of Oregon, head of the commission, indicated that an attempt will be made to arrive at an understanding of the obligation of other citizens and of the Federal and State governments to the Indians and also "consider legal, economic and social measures affecting Indians with a view to their fuller and more responsible participation in American life."

The lines of study will be:

1—A study of the governments of Indian tribes and groups to determine to what extent they are organized, and to describe their variety and powers.

2—A study of the changes i policy of the United States towar Indians during the last quarter cen tury.

3—A study of the premise that a similation of Indians should proce as rapidly as possible.

4—A study of representative trib economies to disclose such proble as those involving credit facilitie and land alienation and further t ascertain the best procedures when reduction, transfer, or termination o Federal services are in prospect.

5—A study of the problems of I dians in non-Indian communities— relocation, occupation and econom status, racial and cultural discrimin tion—as they relate to their exerci of their rights as citizens.

* * *

## LIQUOR, NO 1 FACTOR IN INCREASING CRIME RATE

Liquor is the No. 1 factor in th increasing crime rate in Los Angel County, Presiding Judge Verno Hunt of the Municipal Court told

eting of Presbyterian Church
ders.

"Seldom do we hear from the pul-
these days that drinking is
ong," Judge Hunt observed. "We
ed preaching on the subject and
need a lot of it."

His opinions, addressed to a con-
ence sponsored by the Los Angeles
esbytery's Social Education and
tion Committee, were concurred in
Superior Judge Thomas Ambrose.

"There are 10,000 liquor licenses
this country," Judge Ambrose
ted. "For a lot of poorer people,
e only recreation they have is to go
ound to these joints. What effect
es this have on their children?"

Judge Ambrose also saw television,
bacco and beer commercials as con-
butors to juvenile delinquency.

* * *

### ARTOON ON ALCOHOL

The effects of alcohol on the hu-
an body are illustrated in a ten-
inute film cartoon in color issued
the World Health Organization.
ne film is entitled *To Your Health*
id has been released in many coun-
ies, according to the United Nations
ducational, Scientific and Cultural
rganization.

It shows in a lively manner the
ocesses by which alcohol enters the
oodstream, travels to the brain and,
if absorbed in sufficient quantities,
affects the main nerve centers.

The film was made in London for
the World Health Organization.

* * *

### PROTESTANT GAIN IN FILMS

Despite "a hue and cry" to the contrary, the Protestant viewpoint has been well represented recently in Hollywood productions.

This point was stressed in a report by George A. Heimrich, director of the West Coast office of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the U. S. A.

In his report to the delegates, Mr. Heimrich said that in 1956 "motion pictures produced in Hollywood show a ratio of almost 4 to 1 of pictures produced on a Protestant theme over that of Roman Catholic." He emphasized that he did not give the comparison in any spirit of rivalry, but simply to show that Roman Catholics no longer enjoyed what, he said, was once considered a favorite position in Hollywood.

In a group discussion, Mr. Heimrich took issue with efforts of Roman Catholics to ban motion pictures they disapprove. He said that this merely attracted more patrons and that sometimes producers welcomed the publicity of religious condemnation.

# Pound Bills And The Moral Issue

*James Harry Pri*

**Former Rector of the Church of Saint James the Less, Scarsdale, N. Y**

THE Pound Seizure Bill presents a paradox indicative of the confused and irrational attitudes of our times.

Societies of animal lovers and public dog pounds certainly exist, in principle, to prevent cruelty to dumb animals. They exist to assure private supporters and tax payers that lost and stray animals will be treated humanely and, if necessary, be dispensed with as painlessly as possible.

Now it is proposed that these very agencies, established to prevent cruelty, be forced by statute law to become new agencies that will cooperate in bringing pain to animals. Even though all this is justified on the grounds of eventual benefits to humanity through "scientific progress," this in no way can alter the shocking contradiction and irrationality that lies in the heart of the matter. We are simply and plainly being asked (nay, told) to use agencies of kindness as agencies of cruelty. To say that this does not make sense is far too mild. It is man revolting against his own nature.

To welcome stray animals, to protect them from pain and ill-treatment at the front door, only to put them into an experimental laborato through the back door, is only to pe petuate a fraud upon the animals.

Worse still, it is intellectually di honest and inconsistent on the pa of the humans involved. No one w deny that the scientific experimen to which the animals are to be su jected will cause pain to the anima It makes no difference that justific tions of this are offered in terms future human comfort. The fact th the animals will suffer remains.

There are those who will say th since God has given man dominio over the beasts of the field, ther fore man can do with them and them whatever he pleases. But suc dominion or lordship over anima carries with it a moral obligation treat them and use them in accordan with the function they are designe by God in Nature to fulfill. Lordsh does not include the right to infli pain for any and all purposes. . . .

But some men will say: "Is it n better that animals bear sufferin now that humans may be spar suffering later?" Such a questio presupposes, absolutely, that he ca be certain that human suffering w

prevented. Yet there is no proof at this is true. This is the crux of e issue. Man knows in advance what nction an animal is supposed to lfill. He cannot know, in advance, e result of an experiment with ani- al pain, either upon himself or on the animal. The result may be od or it may be bad. If man can- t know what the result will be, he ay have the *power* to experiment, it he still does not have the *right.* ich is clearly the teaching of the atural Law, of Genesis, and of the osaic Code. . . .

If the argument of those who vor vivisection is carried to its gical conclusion it must lead to periments upon "qualified" human ings. For the argument is based on expediency and not upon jus- e. The argument is based upon the inciple of power and not upon the inciple of rights. If in the judg- ent of the experimenter he may rn up something "good" because he as the power to try, there is no inciple by which to limit what he ay attempt. The same argument of- red for the Pound Seizure Plan ight next be offered in connection ith prisoners, captives, or the in- ne. The thing has to be settled the light of the Principle of stice and the Natural Rights in- erent in God's creatures, whether ey be rational or dumb. Since cruel- ty is morally bad, it pains the victim and brutalizes the administrator, and it is to be forbidden. To try to rationalize and defend it with appealing rhetoric can in no way change the fact. . . .

The argument is offered that the Pound Seizure Bill will assist with atomic research. No mention is made of the fact that it will also assist manufacturers of all sorts of synthetic drugs in their unpredictable experiments. The whole problem goes much deeper than the debate on the current bill. It calls upon researchers and scientists and their supporters to re-examine the philosophic basis of what they want to do. The most dangerous assumption is that man has the right to do whatever he has the power to do. If this is established it can end in the wanton destruction of the researchers themselves. They owe it to themselves and to their science to base all technology and method upon the Principle of Natural Justice. This in itself defines the limitations of the inductive method. There are cruelties which man is able to inflict, but he must restrain his power because it is unjust and because to lose it, and defend it on principle, will destroy man.

If the scientific people will not restrain themselves on theological or philosophical grounds, then it is up to the legislators to keep the thing

in control by Statute Law that is in conformity with Natural Law. The most primitive of peoples protect animals simply at the level of instinctive feeling. This plea is that we must also do so, or risk allowing our unfettered, sophisticated defiance of Natural Law to lead to our annihilation of man *qua* man.

The annihilation of our physica bodies would not, in itself be th tragedy. The tragedy lies in the re volt against the Nature of Man fixe in us by our Creator. The practic of vivisection is but one importan aspect of all this. Vivisection is to b opposed because it is unjust i principle. —*Living Tissu*

—o—

# *The Death Of Idealism*

*Arthur Foste*

A GREAT LIE is going the rounds these days, in certain quarters, to the effect that Idealism is dead—or pretty sick. Much of our popular modern "literature" seems to be founded upon that fatal fallacy. Where may we look for proof that heroism, morality, honesty, self-sacrifice, loyalty, virtue and idealism are not dead? We can easily find such proof by observing the way in which people still respond to what we may call "The Greatest Dramatic Situation."

What is that Situation?

The most dramatic situation that we can possibly meet with, in real life or in fiction, the one which will hold the most interest, and which will prove to be the most thrilling, inspiring and satisfactory to the greatest number of people—the one which every novelist, short story write newspaper reporter and playwrigh may depend upon to be "sure fire is one in which the hero of the stor turns defeat into victory, failure i to success.

How we were thrilled, even as chi dren, by "Sheridan's ride!" "Tur boys!—we're going *back*!"

The escaped convict who goe straight—"Jean Val Jean."

Paul Jones! Commodore Perry What names!

"Don't give up the ship!"

"We'll fight it out on this line it takes all summer!"

"They shall not pass!"

Washington at Valley Forge.

The drunkard who finally reform

The woman who wins back he husband's lost love.

The actor or writer who stages a meback.

The prize-fighter who wins the bat- in the eighteenth round, after be- g knocked down seventeen times.

The arctic explorer, lost in a lderness of snow and ice, who ıally manages to blow that last ing spark into a flame—after the atches are all gone, and after every- dy else in the party has given up pe, and all the others have lain wn to freeze and die.

The man who makes a brilliant ccess of his life—after he has failed er and over again, and long after erybody thinks he is "all washed ."

The intern who brings the baby ıck to life—after the head doctor ıs pronounced it dead.

The "Parable of the Prodigal Son" the very last word in impelling ıd compelling drama. "But when he me to *himself*," if properly read, akes them all sit up in the pews ıd take notice.

Why, even in the realm of cold ience, we are thrilled by reading out some poor little lone acorn at is unfortunate enough to fall to the crevice of a rock; and which anages, somehow, to evolve strength ıd size sufficient to burst that huge oulder apart, and to fulfill its des- ny as a mighty oak tree.

How we worship the hero to whom *nothing* is a tragedy!—who never gives up—regardless!

Even our popular slogans reflect this admiration and faith:

"A man may be down, but he's never out."

"Never say die!"

"There is no failure—there is only experience."

"Success does not consist in never falling, but in rising every time we fall."

Why do we always "warm up" to these things? It is because whenever we meet with these situations, in truth or in fiction, we always long inexpressibly to emulate the hero—to also do heroic things. And so, in spite of all possible appearances and contentions to the contrary, it is because we all have a secret faith in our own potential strength and capacity to perform heroic deeds—to master, sooner or later, our own perplexing problems, to transcend all obstacles, to expiate all our "sins," to turn all of our sad, heartbreaking experiences into faculty and character. And the fact that we respond so readily to such stimuli is the proof that Idealism is *not* dead, and that it is likely to remain alive for a considerable time to come.

# A Study In Behavior Patterns---

## With Special Reference To That Of Eating

*John T. Mill*

**Professor of Psychology & Sociology, Brenau College, Gainesville, Georgi**

THE NUMBER and variety of responses which man is capable of making are of major significance. The mere fact of the possibility of multiple response to a single stimulus situation is generally recognized even by the layman and untrained observer. The analysis and interpretation of these responses, however, presents quite different problems. When these reactions are properly analyzed they furnish a rich background for the study of personality growth and character development. Furthermore, when these responses are grouped on the basis of their similarity they constitute types of specific behavior patterns. These in turn may be taken as suggestive points of departure for the cultural analyst in his efforts to trace the etiology and growth of individual and group practices.

For the purpose of illustration, let us take a familiar situation, as follows: any group of people—a civic club—for example; all seated around a table at meal time. There is nothing particularly spectacular or romantic about such gatherings; on the contrary, it presents a rather prosa picture—strikingly familiar—genera ly devoid of thrills; but at times ev approximating genuine comedy, near tragedy. Such a gathering, ho ever, furnishes an excellent opp tunity for the study of people in the varied reactions and conditioned r sponses to a specific stimulus situ tion.

The external picture is typical American. It is composed of foo tables, room decorations, and oth supplementary items found in clu rooms. The personal element repr sents the major variable in the enti picture. The group—when taken i dividually—represents a wide varie of possible and actual reactions to t meal which has been prepared a served for the consumption and nou ishment of club members and the guests. The careful and experienc observer with his attention proper focused upon the picture as it pr gressively unfolds itself in an atmo phere of unrestrained and relative relaxed freedom, will be able

cognize individual behavior patrns — genuinely characteristic — hich have become largely automatic rough repeated practice. These reponses, however, will not present a niform type of behavior; but rather mosaic of many designs. The careul and trained observer will be able group these varied reactions into

**1—The indifferent**
**2—The ailing**
**3—The finicky**

Let us now proceed to break down ese different type patterns into their spective characteristics. They are ot standardized—made to fit snug- into each category. Since the aalysis and terminology employed are like subjective, considerable latitude ay be taken for granted. The analys may, at least, prove suggestive.

The "indifferent" diner shows little r no interest in the food placed bere him, irrespective of its quality r quantity. His attitude is one of udied indifference to the whole afair. He may be accustomed to splenid meals at home and is unfamiliar ith the hunger contractions that ark the average person at meal me. He may have come to regard e conventional three meals per day s unnecessary—purely a matter of ustom—similar to other practices hich are accepted without reason.

characteristic patterns on the basis of their similarities. The lines of demarcation separating these patterns, however, can not be rigidly fixed. They will shade into each other with almost imperceptible degrees. The following are suggested type patterns to be found:

**4—The "glutton"**
**5—The scheming**
**6—The abstemious.**

The "ailing" type of individual is usually suffering from a sense of disorder—either actual or imaginary. He is acting under the doctor's orders to eat sparingly—just enough to maintain his necessary strength. He approaches his meal, therefore, from a sense of duty, and does it with certain definite restrictions and reservations. What he eats, consequently, is accompanied by worry and fear of dire consequences. Such an attitudinal frame of mind operates as a hindrance to the normal processes of digestion and assimilation. His menu is very limited—both qualitatively and quantitatively. Eating with him is really an ordeal—mingled with definite feelings of misgiving and compulsion. His ailing finally becomes an obsession and tends to make him a unwelcome table companion. He may be found in most all clubs.

The "finicky" individual is supposed to have developed very refined tastes in his eating and drinking. He is the fastidious person very hard to please, extremely critical, and easily disgusted. He may enter hopefully upon his meal, but soon discovers that nothing has been cooked and seasoned as it should have been. The manner of service is repelling. He prides himself as a connoisseur of gastronomic delights and regards an ordinary meal—such as a club luncheon —with disdainful stare. He is the type of individual—generally speaking—who condemns half of the innocent pleasures of life and labels them as unaesthetic, vicious, and degrading. "He is a creature most too nice and good for human nature's daily food."

The "glutton" is the person who falls upon his food with eager rapacity—he consumes his food voraciously. He is not inclined to be critical and discriminative as to what he eats and the manner in which it is prepared and served. He has few—if any—of the traits of the "finicky" person. He reacts ravenously, for example, to a serving of "bacon and eggs," but remains completely oblivious to the beautiful room decorations and to the most gorgeous vase of flowers that adorns the center of the table. He is ordinarily the voluptuary who places more emphasis upon the material aspects of life than upon those of a more refined and cultural nature. The sensual pleasures of life are those which reign supreme.

The "scheming" type of individual looks upon the meal hour as a suitable time to open or close a business deal with his neighbor, rather than an occasion for the enjoyment of ingesting food. The matter of eating is relegated to a place of secondary importance. He may value the meal hour as an opportunity for conversation and social intercourse. In either case, the eating of the meal becomes a secondary matter—a pretext for the attainment of objectives other than that of enjoying his food. The quantity and quality of food served and the manner in which it is served become matters of relative indifference and of no particular consequence.

The "abstemious" person is temperate in his eating and drinking. He occupies the position of "golden mean" between the "finicky" and the "glutton." He begins with a sound appetite—he appreciates his food and eats it with pleasure and profit until he has had enough and then stops before he becomes completely satiated. He observes the amenities that characterize table etiquette and makes meal time an occasion for taking nourishment as well as joyous, happy

(Cont. on page 94)

# A Talk About Music

*William Mansfield*

"ARE YOU FOND of music?" How often the question is asked! And practically always the answer is "Yes, very." But if the person asked is candid, he may go on to explain that he does not like classical music; he likes something "with a good melody in it."

He is quite right in his love of melody, but wrong in supposing that the best melody does not exist in the best music. No one loves melody so much as the cultured musician; but he loves other things as well—harmony, rhythm, expressiveness—and seeks to bring all these to perfection in his work, to combine them into a musical whole.

Therefore, to understand and appreciate the work of a great composer, we need to listen very carefully and attentively, shutting out other thoughts, and trying to come into touch with the mind of the musician himself. Even then we must not expect to take all in at one hearing. This is just the great mistake that people make who say that they cannot appreciate first-class music. They hear a piece played once; they do not like it, and refuse to give it a second hearing, whereas this second hearing is just what is needed to make them understand it.

If you take up one of Browning's poems—unless you are an exceptionally clever and gifted person—you will not make much of it on a first reading. But, not discouraged, you read it over again, and find that much that was dark before is now clear. Perhaps you have to read it over three or four times before the full vision of the poet dawns on you; and then you own that you have been amply repaid for all your trouble.

Just so it is with good music. You must listen to it again and again. It will grow greater to you at every hearing, whereas if it is trivial it will grow less, until finally you become sick and weary of it. A sonata of Beethoven's is "a joy forever," but a polka or music-hall song is a bore when you have heard it half-a-dozen times.

But now, having by repeated and careful hearing acquired a liking for a great composition, we should try to penetrate into the meaning of the composer. By this I do not mean that we should be able to interpret the

music in words. Good music cannot be expressed in language, or what need for its existence?

Music is not imitative of nature. It proceeds from the deep heart of man—from his inner self. It has to do with those subtle feelings of inward rapture, communion with the beautiful, insight, love, peace, power.

When a composer is moved by the loveliness of Nature, or by the might and stress of a storm, he does not try to reproduce the singing of birds or the roar of the thunder in his music. This would be mere trifling; besides, a boy with a bird-whistle could beat him hollow at the first, while in the second he could not hold a candle to a good, large sheet of iron, violently shaken. No; he tries to bring forth —through the beautiful and responsive medium of ordered sound—a reflection of those inward stirrings of emotion and aspiration that have been aroused in his heart.

In many hearers it will be found that music presents mental pictures of form and color, of great beauty. If you stretch a thin membrane tightly over a metal ring and sprinkle fine sand or lycopodium over it, and then sound a musical note loudly close to it, the sand will arrange itself in a geometrical design, which varies with the pitch, intensity and quality of the sound. With more delicate apparatus, we can produce most beautiful shapes—flowers, trees, ferns, etc., being among the most striking.

This helps us to understand something of the meaning of the old teaching of many religions, that the universe was built by sound. And if single tones can produce such lovely shapes, what a beautiful effect a great composition must have upon that much more subtle essence that forms the inner garment or aura of every soul! Those who are clairvoyant can see these wonderful flashes and harmonies of color produced by music.

But whether we see them or not, we can *feel* them, as it were. And this is probably the secret of the wonderful influence of music. Its vibrations affect this subtle soul-essence and make it within more passionate or more serene, more sensual or more noble, according to the quality of the music. Therefore, we should be careful what kind of music we cultivate.

If we wish to be ennobled, purified, strengthened by music, let us cast aside the productions of empty frivolity or maudlin sentimentality and try to enter into the limpid purity of Mozart, the divine rapture of Schubert, the serene dignity of Bach, the profound humanity of Schumann, the artistic grace of Mendelssohn; and, mightiest of all, the godlike power, depth, tenderness and spirituality of

ethoven. These, and other great es, have left us enough for a life-ne.

And if we would understand them lly, we must live nobly. We must ink pure and lofty thoughts, speak lm and gentle words, do loving and nselfish deeds. We must not be al-ays running after worldly pleasures, mbitions, cares; the Soul must have daily season of calm and quiet, when it turns to those really *practical* matters that concern its true and higher life. Let us give ourselves a breathing-space every day from the outward activities of the lower self. Life will become fuller, richer, sweeter; and the inner divine music of our nature, the harmony that "is in immortal Souls," will gradually attune all our lower nature into unison with itself.

## CELESTIAL SONGS WITHIN

**Our life has reached a heavenly state when Love and Peace have come**
**Then beauty wakes to harmony those voices that were dumb.**
**Then the awakened Soul brings hallowed things to view**
**And all the mortal voices sing immortal songs to you.**

**Yet still more wonderful than Nature's highest art**
**Are those etheric melodies within the human heart;**
**From outer joys here's something that really is quite new**
**So exquisitely ineffable that it is felt by few.**

**It's far beyond the melodies of all created things**
**And all the human happiness that sense perception brings;**
**The very essence of our Soul in ecstasy is stirred**
**By the melodious quietude when God within is heard;**
**In the height of such a rapture man's spirit may be known**
**In some exquisite stillness, some peace when we're alone.**

**The voices of the silence and the music of the spheres**
**Are of etheric substances not heard by mortal ears,**
**So open your heart's memories to all cadences of love**
**And you will hear life's symphonies and blessings from above.**

**—F. W. Webster**

FROM THE STORYTELLER

# Pain And Evil

**A series of dialogues between a Boy (REKSA) and an Old Man (ENERES) questioner and answerer—both of them representing the author, J. Wm. Lloyd.**

## THE SEVENTH TALK

"TELL ME, O ENERES," said the Young Man, one evening, as he came to the Old Man, who was milking his goats, "why there are so many sad, unjust, painful things in life? No one escapes at least some hardships, pangs, diseases, and sorrows."

The Old Man gave the boy a cup of the warm milk, which he loved, and, patting the head of the goat, said:

"You have brought me the Question of Questions. Who am I to answer it? But I will say a little. All suffering, I think, comes from two sources—first, the misuse men make of what free-will and knowledge they have, and, second, the inevitable suffering which the usual processes of Nature bring to all those who cannot quickly and certainly enough avoid or successfully resist their potentialities of damage. Thus an evil man might give poisonous food to this goat that would sicken me from it milk or kill the goat, or a storm might crush me by a branch blown from that tree."

"How, then, can one justify a universe in which the good and the innocent may be harmed?"

"Some say the innocent in this life suffer for sins in past lives. I do not know. But to me life seems not made for pleasure—pleasure, perhaps, is the lure to the weak to live—but for Growth. And Character is the greatest product of growth—I believe it is the end of all. And to rise serenely above all the evils and hardships and sufferings and wrongs is the Victory of Character. And if Conquest by Character be the purpose and the end, what school and battlefield could be conceived as giving more opportunity or better fitted to create and prove?

"Socrates, when he drank the hem

ck, might have said: 'O Death, here is thy sting? O grave, where is thy victory?' for he had proved himself greater than both."

# eligion And Resistance

## THE EIGHTH TALK

HE OLD MAN was ridding his issionvine of caterpillars, when the oung Man said to him:

"Father Eneres, this matter of Re-gion and Resistance troubles me. here are those who say I must be on-resisting to be religious. Is it ue?"

"No my son. Real Religion is at eace with Nature, and Nature says esistance is a duty and a road of rowth."

"But you said Religion was peace ith the universe, the soul, the fellow an."

"So I did, but I tell you now that fe is a battle; that is an aggression nd a resistance, and that all evils are o be resisted and exist to be resist-d, and that it is by conquest and re-istance that we grow."

"How do you explain such a con-radiction?"

"My son, I will tell you a great nystery—that the whole universe is paradoxical and built up of opposites, which oppose yet support each other.

"Therefore nothing is permitted to succeed that would utterly destroy or exclude its opposite—always it must, in some degree, include and affirm its opposite. The effort to give single and supreme importance to any one principle is Fanaticism, and always the mark of undeveloped perception. Wisdom is Balance, and balance recognizes the need of an opposite."

"But how can I have peace with the universe if I cut down trees, and break up rocks, and eat seeds and nuts, and eat eggs, and drink milk?"

"You do not have peace with the tree, which wants to live; or the rock, which would not be broken; or the seed, which seeks to become a new stalk; or the nut, which would be a tree; or with the kid, which wants the milk; or the fowl, who wants her eggs to hatch, but you do have peace with the Universe, which has made this law that all forms must change, and that many of the needed changes are to be brought about by the subsistance and gain of one form by changing the form of another. You are thus at peace with the Universe, because you are doing the will of the Universe."

"It is hard to understand this."

"Yes. But it is not so hard to understand if we recognize the Universe as just One Life, One Being, the Inclusive Individual, and that no real damage is done when one form changes another, for it cannot destroy the Life, which slides unhurt from one form into the other. Life gives me the need and the impulse to change other forms, but sometimes some other form will prevail and I, too, will be changed, or, as we say, die. But if I understand all this as the Cosmic Plan, and do not denounce or hate the Universe because of its plan, perceiving and believing it as finally beneficial to myself, and all, and if I do not feel unkindness or act cruelly to the forms I change, then, in the larger sense, I am at peace with the Universe."

"I see. But how am I to be at peace with my own soul, Eneres, if I rebuke and suppress certain impulses as sins?"

"The soul, Reksa, grows, and as it grows, and as a means of its growth, it leaves behind certain impulses which it has outgrown, and which it must now resist and suppress. You are at peace with your soul in this, because you are aiding your soul's evolution."

"But how can I be at peace with my fellow man, if I, perhaps, resist him, even by violence and force?"

"All resistance is by force, obviou or subtle, and what is called no resistance is a form of resistance an of resistance by force. Because form and individualities are necessary i the world's evolution, every individu ality and form is constituted to resis destructive change. This is universa law and a religion that contradict universal law stultifies itself. We ar made to resist aggression and destruc tion, whether by blind or intellige forces, and whether to our persona selves or to our loved ones. And w must resist effectively, or we fail i our duty, but, if wise, we avoid wast of energy and the creation of a coun ter-resistance by resisting by the mild est means we can find available an make effective, and between men tha which is called non-resistance is often though not always, the most effectiv resistance."

"But if I resist I am in conflict and how can I then be in peace?"

"This is the paradox again. In th larger, the religious sense, a man i at peace with his fellowman, even i fighting him, if he fight with no re venge, or hate, but only in defence o right as he understands it, willing him no evil, and with a sincere desire t be reconciled. That is, his soul is a peace, even if his hands must con tend. The soul of the religious man floats above necessary conflict i such a consciousness of unity, such a

liation of kindness, that the ten-ncy of all invaders is to yield to and come into the same peace."

"But can a man who sheds blood at peace?"

"My son, the surgeon, with kind, m hands, and a kindly purpose, ends his whole life in shedding od and dismembering living hu-an bodies. It is not the act, but the tive and the reason and the proba-e result that are important and de-le right and wrong according to e circumstances of each case."

"But, Father Eneres, is there not me *one* form of resistance, that I uld fix my thought on, that would ually be effective?"

"Usually, Reksa, an attitude of *ndness*, that is, sympathy, good-ll, understanding, consideration, re-ect, towards all living creatures, events them automatically from at-cking you, injuring, invading you. resist by kindness, *before* an at-ck, is better and cheaper than to sist by counter-attack, and usually ore effective. There are two great inciples—Individuality and Unity -and what we defend is individuali-, but often, if we ignore individuali-and concentrate on unity, we dis-m our enemy, for it is clear a man nnot so willingly harm one whom e considers one with himself."

"Then, Eneres, if one were *always* gentle and kind and peaceable, and resisted nothing, would it not be impossible for anyone to have the heart to invade or wrong him?"

"To the generous and noble it appears so, Reksa, therefore they have often not hesitated to affirm it a fact, but experience shows it is really not true. Thus the typical slave of all the ages has been the docile negro, who not only is usually non-resistant, but serves his master with faithfulness and love. Peaceable China became like a huge cheese to be carved by stronger nations. And loving, gentle, devoted woman was subjected by man, and made his subject and mostly his slave, till she found the courage and the way to resist and force him to acknowledge her equality and human rights. And every day we see the unselfish exploited by the selfish."

"Eneres, sometimes you seem to speak for the self and sometimes against the self. How is that?"

"Something of the Paradox there again, Reksa. The self belongs to the universal synthesis and is precious and indeed indispensable in its due place and proportion. I speak for the self-relative; I speak only against the selfish."

"I do not quite understand, Eneres."

"The self-relative is the self in right relation to other selves; developing and perfecting itself so as to be of the greatest service to other selves; taking good care of itself so that other selves shall not have to assume a burden of caring for it; making itself an object of beauty for the joy of other selves; making itself strong in ability to help other selves; avoiding interference with the liberty and expression of other selves. But selfishness is making the self strong, rich, great, powerful, beautiful, in a predatory way, at the expense of other selves; to be a slave-master over other selves or a leech upon other selves.

"The self is not wicked in itself Reksa, or to be completely suppressed Nothing is wicked in itself that exists or to be completely suppressed. Everything is all right if in right relation and you have just enough of it and not too much of it. Life must not be one-sided and narrow, Reksa. Egoism has its place and altruism has its place; justice has its place and generosity and sacrifice have their places. We must acquire the fine art of discrimination and keep things in their right places that life may be satisfying, broad, and sweet."

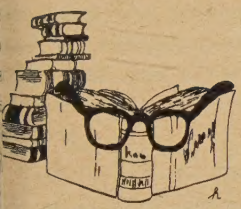
"You make it very clear, Eneres

### WHOM, THEN, DO I CALL EDUCATED?

**FIRST, those who manage well the circumstances which they encounter day by day and who possess a judgment which is accurate in meeting occasions as they arise, and rarely miss the expedient course of action.**

**NEXT, those who are decent and honorable in their intercourse with all men, bearing easily and good naturedly what is unpleasant and offensive in others, and being themselves as agreeable and reasonable to their associates as is humanly possible to be; furthermore, those who hold their pleasures always under control, and are not duly overcome by their misfortunes, bearing up under them bravely and in a manner worthy of our common nature.**

**FINALLY, and most important of all, those who are not spoiled by their successes, and do not desert their true selves, but hold their ground steadfastly as wise and sober men, rejoicing no more in the good things which have come to them through chance, than in those which through their own nature and intelligence are theirs since birth. Those who have a character which is in accord not with one of these things but with all of them, these I maintain are educated and whole men, possessed of all the virtues of a man. —Socrates**



# Book Reviews

ALBERT CROISSANT

## HE ART OF LOVING

Erich Fromm, Harper & Brothers, . Y., 1956, 133 pp. $2.75.

"Is love an art? Then it requires nowledge and effort. Or is love a easant sensation, which to experi- nce is a matter of chance, something ne 'falls into' if one is lucky? This ttle book is based on the former remise, while undoubtedly the ma- rity of people today believe in the tter." So begins Erich Fromm's new ook, *The Art Of Loving.*

Dr. Fromm takes the viewpoint nat one must first become aware nat love is an art, just as living is n art. If we want to learn how to ve, we must proceed in the same ay we would if we want to learn ny other art. People in our culture arely try to learn this art, in spite of ne deep-seated craving for love, ecause almost everything else is con- idered to be more important than ve: success, prestige, money, power.

In his chapter on "The Theory of ove," he describes love as the active oncern for the life and growth of that which we love—a concern for the person *as he is*, and not as we want him to be, but a concern for him to grow and unfold for his own sake, without exploitation on our part.

Dr. Fromm discusses the different types of love relationships in human life: brotherly love, motherly love, fatherly love, erotic love, self-love, and love of God. Brotherly love is regarded as the most fundamental kind, and as underlying all types of love. It is the sense of "responsibility, care, respect, knowledge of any other human being, the wish to further his life. It is love for all human beings; it is characterized by its very lack of exclusiveness. It is based on the experience that we are all one, that the differences in talents, intelligence, knowledge are negligible in comparison with the identity of the human core common to all men."

Motherly love is characterized by its unconditional nature. The child is loved because it exists, and does not have to do anything to deserve the love. Fatherly love, on the other

hand, is conditional, and its principle is "I love you because you fulfill my expectation, because you do your duty, because you are like me, because you obey me." The negative aspect of this type of love is that disobedience becomes the main sin. It can be seen that most religions are based on this concept of fatherly love. It also has a positive side because the individual can do something to acquire this type of love. The mature person is a mixture of both of these.

Erotic love is more exclusive than the other types mentioned above. It is the craving for complete fusion, for union with one other person. In erotic love, two people who were separate become one. (In motherly love, two people who were one become separate.)

Erotic love is the most deceptive kind. In it there can be the sudden experience of "falling" in love, in which barriers between two people collapse and an intimate closeness is experienced. "The other person becomes as well known as oneself . . . and the miracle of overcoming the barriers might occur everyday anew. . . .If erotic love is not also brotherly love, it never leads to union in more than an orgiastic, transitory sense."

*Will* is a factor often neglected in love. Love is not just a strong feeling. To love another person involves a decision, a judgment, and a promis Otherwise there would be no bas for the promise to love each oth forever.

Dr. Fromm's concept of "sel love" is difficult to convey since is often thought that self-love is sy onymous with selfishness. Actuall they are the opposite. Most peop believe it is virtuous to love othe but sinful to love oneself. But sin it is a virtue to love human bein this love must also apply to onese Dr. Fromm discusses at length t difference between selfishness a self-love.

The book emphasizes that love based on the desire for fusion, f loss of separateness, for the beco ing one with the other person. Th desire for interpersonal fusion is t most powerful striving in man. the section about the love of Go the author deals with this desire f fusion in connection with God, a he also introduces the concept "paradoxical logic." Its teache (Hegel, Lao-tse, Heraclitus, etc.) s that man can perceive reality only contradictions, and can never pe ceive in *thought* the ultimate reali —unity, the One itself; that the on way in which the world can grasped ultimately lies, not thought, but in the act, in the e perience of oneness. "Thus parado cal logic leads to the conclusion th

e love of God is neither the knowl-
ge of God in thought, nor the
ought of one's love of God, but
e act of experiencing the oneness
God."

This attitude emphasizes the right
ay of living, rather than right
ought or right belief. It led to the
*lerance* existent in the Indian and
inese religious developments. West-
n religions emphasized "believing
God," developing dogmas, intoler-
ce and endless arguments about
gmatic formulations. In Brahman-
m, as well as Buddhism and Tao-
m, the ultimate aim of religion is
t in the right belief but in mysti-
sm, in the love of God as an intense
eling experience of oneness, in-
parably linked with the expression
this love in every act of living.

Dr. Fromm discusses the evolu-
on of the concept of God through
e history of the human race as
ing first similar to motherly love,
ter as fatherly love. He predicts that
e next stage in evolution is one in
hich "God ceases to be an outside
wer, but where man has incorpor-
ed the principles of love and justice
to himself, where he has become
ne with God."

Need for love is based on the ex-
erience of being separate and the
sulting drive to overcome the re-
ulting anxiety by an experience of
nion. The religious form of love springs from this same need to overcome separateness and to achieve union. Man is not satisfied with thinking of himself as an isolated creature. The need for transcendence is one of the most basic needs of man.

General requirements in the practice of love are the same as in any art, and includes "discipline," concentration, patience, humility, rational faith, productiveness, and supreme concern for learning the art. To concentrate one must "learn to be alone with oneself without reading, listening to the radio, smoking or drinking. Indeed, to be able to concentrate means to be able to be alone with oneself—and this ability is precisely a condition for the ability to love." He suggests a few simple exercises.

"To analyze the nature of love is to discover its general absence today and to criticize the social conditions which are responsible for this absence. To have faith in the possibility of love as a social and not only an exceptional individual phenomenon is a rational faith based on the insight into the very nature of man."

*—W. M. Nicholson*

* * *

*READING IMPROVEMENT FOR ADULTS.*

*By Paul D. Leedy. McGraw-Hill.* $1.95.

It should be more widely recog-

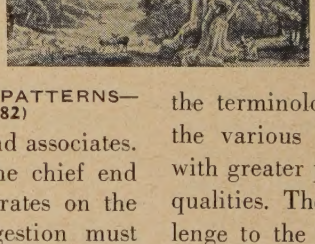
nized that fast readers understand more, remember more and use more of everything they read than do slow readers; and it is comforting to realize that one's speed of reading and comprehension can be much increased if one follows the right methods.

This book supplies such methods. Fast readers can be developed through the right reading habits. Recently *Business Week* stated that "the executive rates his reading on both general and business subjects as vital;" and recommended—as have many big corporations—that executives learn how to improve their reading, for it has been found that reading speed can be increased two or three hundred per cent.

Mr. Leedy in this practical boo shows specifically how to increa and sharpen reading skill. Each cha ter contains special material to he improve "eye span" and "readin perception," and is filled with co crete suggestions.

Some of the chapter titles ar Higher Speed With Less Effor Skimming—Key To Rapid Reading How To Remember What You Rea Reading Demands Of Business; Ho To Read a Newspaper; Technic Reports; Paragraphs; Reading f Enjoyment.

Many charts and tests will enab the reader to chart his progress. Th is a valuable book that can do muc good for many people.



A STUDY IN BEHAVIOR PATTERNS—
(Cont. from page 82)

fellowship with friends and associates. Eating never becomes the chief end and aim of life. He operates on the principle that good digestion must wait on appetite and health on both.

Further study may disclose other types of "diners" in addition to those listed in the foregoing. Furthermore, the terminology used to characteri the various groups may be chos with greater precision and descripti qualities. The topic presents a cha lenge to the individual who is inte ested in culture patterns—their e ology and influence in shaping a giving direction to the behavior pa tern of the individual.